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VOL. X. NEW SERIES

VOL. XX. OLD SERIES

JANUARY TO DECEMBER, 1897

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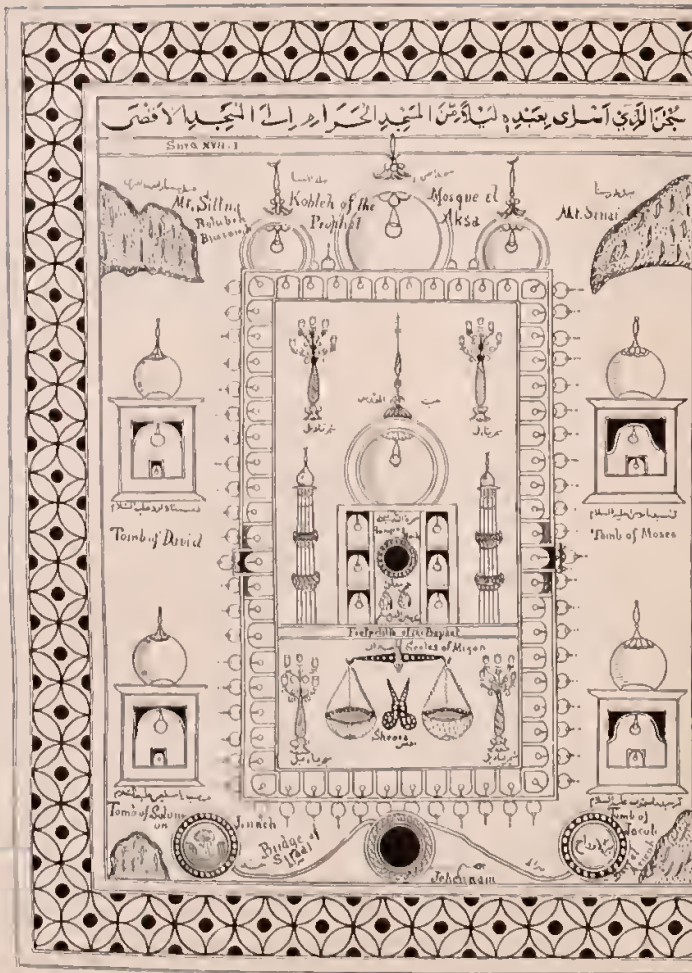


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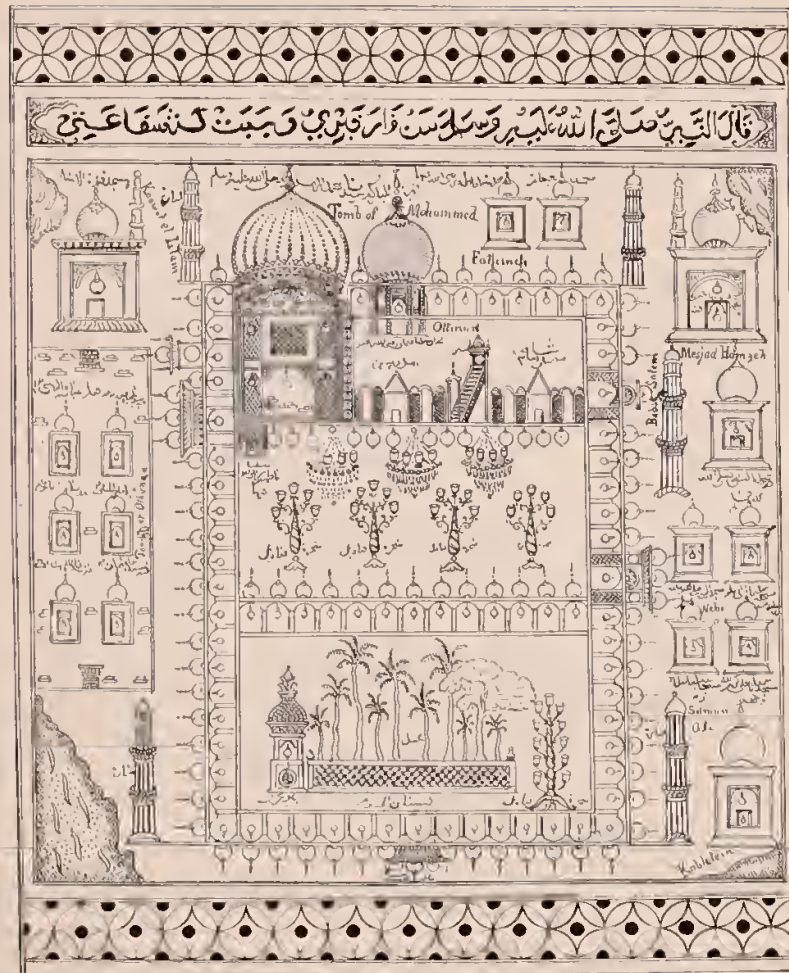


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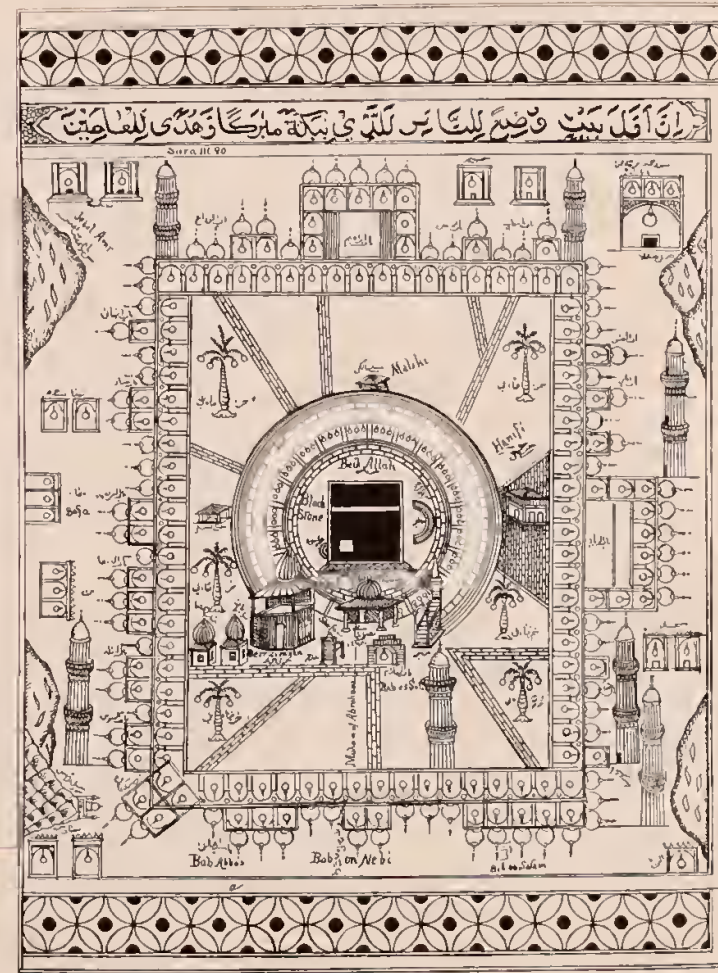


Plate I.



THE MECCA CERTIFICATE.

This Certificate is given to Moslem Pilgrims to Mecca and is Considered by them as good as a Passport to Heaven.

(See page 32.)

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XX. No. 1.—*Old Series*.—JANUARY.—VOL. X. No. 1.—*New Series*.

BUILDING FROM THE BASE.

BY THE EDITOR-IN-CHIEF.

Rev. William Haslam, in his remarkable book, "From Death Into Life," tells us about an elderly Cornish woman who had been taught the deep things of God, and who, observing that he was trying to promote a higher standard of active Christianity without due care to lay right foundations in holy living—asked him one day as he past, "Now, Mr. Haslam, are ye goin' to *build your spire from the top?*"

The question was like an arrow that is not easily dislodged. He could not get that thought out of his mind. "Have I begun at the beginning? Am I building from the bottom or absurdly attempting to construct from the top down?" Such were the questions he found himself asking of his own inner self, until he was compelled to make a new start, and lay the broad, deep and firm foundation of all holy serving in holy living and holy praying. This experience suggests the title of this paper, in which we purpose to discuss the radical need in mission enterprise of a reconstruction *from the base upward*.

This conviction and conclusion have not been reached without much thought and prayer. If a bit of personal history be not an indelicate intrusion in an article meant for the public eye, the writer would here confess that it is now thirty years ago since, as a pastor in New York State, he turned his attention deliberately and persistently, first to informing himself and then to informing and arousing the church upon the great cause of missions. Since then, with growing absorption, both tongue and pen have been put at the Lord's service in this world-wide work. Books and pamphlets have been written by the score, missionary sermons and addresses delivered by the thousand to an aggregate audience, singularly expanding year by year under guidance of a strange Providence which gave unexpected

opportunity to be heard across the sea; for ten years the writer has been addressing every month fifty thousand people who at least *read* the MISSIONARY REVIEW OF THE WORLD: and these are but a few of the ways in which the editor of this REVIEW has been compelled to watch the progress of missions for more than a quarter of a century. Without claiming any undue capacity for observation, sagacity in discernment, or accuracy in judgment and induction, the calm conclusion reached after thirty years of study of this theme and of active participation in the actual machinery of missionary enterprise, is, that at no time during the half century now closing have *missions to the heathen been at greater peril of utter collapse!* Wide doors are open, immense fields invite, some soil calls for the sower, while harvests demand the reaper; we never knew so well how much territory there is to be possessed, and how deep is the need of mankind; never had the church such opportunities and facilities, never such large numbers and wealth at her disposal: and yet, with doors open wider than ever, and candidates offering in unprecedented numbers, the giving of the people of God is so utterly inadequate and disgracefully disproportionate, that where every divine sign of the times is a call for rapid advance and expansion, our drums beat a retreat, and our boards loudly call for retrenchment!

And—what is, to our view, most fraught with risk,—there is a growing apathy about the whole question of a world's evangelization, which seems to argue a decay at the very root of missionary enterprise. The causes of this we cannot for ourselves either doubt or deny. On one hand there is *laxity of doctrine*, which, at least, leads disciples to indulge a vague “eternal hope,” like Dean Farrar, that the heathen are not really lost without Christ: and on the other hand there is a *laxity in practice*, which leads to a practical recognition of all religions as belonging to a universal brotherhood of faiths, and to the fellowship of their representatives as entitled to our “Christian charity”, forgetful of the famous proverb quoted by Dr. John Ryland to Robert Hall, that “charity is an angel while she rejoiceth in the truth, but a harlot when she rejoiceth in iniquity,” embracing those whom she should rather pity and weep over.

These pages are devoutly consecrated, not merely to the *news* of missions, but even more particularly to the *problems* of missions, to the principles and practices on which depends whether there shall be any news to announce save that of defeat and disaster. And so, in the faith and fear of Him whose stewards we are, we make no apology for the candid examination and outspoken testimony which are necessary if we are either to guard against errors or secure lasting advance. And the firm persuasion controls the editor, that if anything can be done to secure a broad, strong, firm *basis* in a holier, diviner life in the church, the whole structure of active evangelization will take new

proportions and dimensions, and grow up toward completion and consummation, like the Temple of old, noiselessly, symmetrically, ceaselessly, without building into it one false element, misplacing one stone, or timber, or reshaping by human tools of worldly wisdom or invention any of the blocks which a Divine architect has hewn in his own quarry.

Let any prayerful and candid disciple survey without prejudice the present status of the Christian Church and the so-called Christian world, and as in the sight of God, calmly ask himself whether from such conditions a true self-sacrificing apostolic type of evangelism can be expected. Look at the church pervaded by sectarianism, sacramentalism, ritualism and Romanism, and an even more fatal secularism. Behold the awful lack of gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the encroachment of virtual infidelity. See the church confronting the world with its more than thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoccupied and neglected fields continental in breadth; yet unable to grapple with the awful problems of society, conscious of a widening gap or gulf between itself and the world, yet unable to bridge the gulf, while the intemperance, licentiousness and anarchy of society takes on a more and more revolutionary aspect. Then turn to the history and progress of missions, the triumphs and successes of the past century, the encouragements of God's promise and prophecy, the providential access to all nations, and the heroic examples of faith and consecration that are our incitements to holy effort—as well as the large body of converts and the larger communities of adherents which are the visible planting of the Lord—and then let any one tell us why missions stand at such a halting place on the way, unless it be because vital godliness has been suffered to decay.

There is to our mind but one possible conclusion, which we dare to emphasize by repetition: namely, to build up missions so that the structure shall risk no collapse, we must look well to the base—in the individual as well as the collective church-life. We must press home on the believer the demand for personal holiness. The word of God must be restored to its supreme place as the inspired, infallible testimony of God; the personality and power of the Holy Spirit, the indispensableness of Christ to human salvation, the universal priesthood of believers and the need of a simple and spiritual worship, the call to separation and selfdenial for Christ, and the neglected hope of the Lord's coming,—these and like truths must be preached, taught, driven home to the conscience—until God's people are brought into personal, living, loving sympathy with Himself.

When Rev. Dr. Alexander MacLaren, of Manchester, spoke at the Jubilee of the Free Church of Scotland, he thrilled and awed his

hearers by a characteristic treatment of "Spiritual Dynamics." And in course of that grand speech he shewed how wide reaching is the range of spiritual truth, by an illustration which had the force of a demonstration. He set before his audience the image of a compass, with one foot firmly set in the true center, and the other describing a circle which, while that center was preserved, could not possibly err in its width or range of circumference.

The persuasion grows upon us that the first necessity in our missionary theory and practice is to get the truth center and fix there the point of our compass, and then, however wide the circle of our activity, we shall always be right, scriptural, spiritual; and, on the contrary, if we have not the true center and do not keep it, our best enterprises, by whatever name called, will be more or less failures.

It is a most markt fact that, thus far in history, all the great epochs of missionary activity have been circles with one center: *a revival of Evangelical piety*; and even within these have been only smaller circles with a uniform center: PRAYER. In other words, all wider or smaller enterprises which have been of a true missionary character have been a circumference whose one center has been a new approach to God in believing supplication and intercession. For example, John Wesley unconsciously founded a great missionary movement known as Methodism, whose results already are five and a half million of adherents, but all this can be traced back to a holy club of four that met in Lincoln College, Oxford, one hundred and seventy years ago, for cultivation of holiness and prayer. The great revivals that swept over the United States and Britain between 1830 and 1860 were all the result of prayer that began with a few burdened souls. So of the China Inland Mission, which leapt into life under the inspiration of one man's supplication. The Bristol Orphanages, with all the work of the Scriptural Knowledge Institution and kindred work of missions in all lands, may be traced to that one apostle of prayer, George Müller.

It seems too plain to need demonstration that, if we are to sweep a wider circle of missions around the now unoccupied territory, and have it a real achievement rather than an apparent and superficial advance, we must be sure that the compass of our plan plants its foot in the firm pivotal center of believing prayer and the higher holiness that is bound up inseparably with such devout and privileged communing with God. And for this reason we propose to give in consecutive papers in this REVIEW a series of half-historic sketches of certain conspicuous spiritual movements of the last half century, from which we may learn some great lessons of God. We believe that the effect will be to shew that all real advance in missions is due, uniformly, to an advance first of all in the standard of holy living, and that even this is quite as uniformly due to a new power of prayer.

There has been no time within the memory of men now living, when the crisis in missions has equalled the present for critical and pivotal interest. There are three factors that now combine to constitute this a new and critical emergency in the work quite beyond any previous exigency, both in its importance and its appeal: namely, the vastness of the area, both open and unoccupied; the inadequacy of the available force for occupation; and the apathy exhibited by the Church at large, especially as shown in the insufficient standard of giving, and in the indifference which allows retrenchment to go forward where every condition calls for expansion.

These convictions are not held by the writer of this paper without a wide constituency of sympathetic souls. Much residence abroad and travel on the continent has revealed a general unrest and dissatisfaction among God's people, a common consciousness of this need of a higher standard of holiness, and a drawing into closer fellowship on the part of praying souls, to the utter disregard of all previous barriers of separation and exclusion. Never before, since apostolic days, has there been such a fraternizing of believers who have been pent up within high sectarian fences. Close limits that have restrained many Baptists from communing at the Lord's table with unimmersed believers, and the close limits that have restrained many Anglicans from acknowledging any ordination as valid, except that of prelatical bishops, and have kept many conscientiously from ever attending a dissenting place of worship—even such high walls as these have not been high enough to keep apart disciples who, in yearning for a deeper spiritual life, have found in other disciples an answering yearning, as in water, face answereth to face.

In this union of all disciples in common prayer and self-surrender to God for holy living and serving, is to be found the most significant sign of the times. It suggests the one practical solution of the problem of missions, if indeed it be not the hope of solving all the perplexities of our Christian life. Certain it is that wherever, and so far as these movements have prevailed, the whole state of the church has felt a new and reforming power at work. Prayer meetings have multiplied and become mighty: preaching has taken on new gospel tone, and new Holy Spirit power: giving has become more spontaneous and liberal, and missionary candidates have offered in unprecedented numbers.

The result of this "Oxford movement" which a few years later found a center in "Keswick" teaching, so-called, and which is to form the subject of the first paper in this series, are far wider in range than most of us realize. One who is as well qualified to speak as any other observer, and who, at seventy years of age, gives his calm judgment, writes me thus in a letter not meant for publication, and so the more valuable as a testimony. He says, "I think that perhaps

the results were larger in Germany than in England. A German theological professor told my brother that, as Justification by Faith had once been established in German theology, so now sanctification by faith has likewise been largely accepted as a doctrine by theologians there. I hear from various quarters that a great impulse has been given by this wave, *to missionary work, the dedication of the will, the central thought of it all, leading to this form of service* in large numbers of cases.

"When Mrs. Catharine Booth was dying," he continues, "she said to Mr. Edward Clifford, who was much with her, that the Oxford-Brighton movement was one of the principal means of the establishment of the work of the Salvation Army, or rather an aid to it. It brought the very great number of the upper classes who have been effectually reached, into sympathy with the Salvation Army, the central power of which was the same—a completed consecration and a full faith. Curiously, therefore, the 'High Church' were greatly reached at one end, and the 'Free Methodists' at the other. And yet more curiously, it was the means of forwarding the agnostic 'Peoples' Church' through an attendant at Brighton, who, in a full joyous sense of a yielded will, and full trust, feeling the force of the historical difficulties in Christianity, tho he seemed to be as earnest, sincere and consecrated and true in heart as ever, felt led with the same sort of personal devotion to making a church for the large class of morally good men among the working classes whom he found seemingly incapable of Christian faith (in its historical sense), and formed congregations out of such. I have conferred with many such men, and all acknowledge that the spiritual leverage—shall I say—power to immediately and greatly move souls is wanting. In one of George Macdonald's novels he makes the typical 'broad' doctrine curate effect only a modification of a carpenter's cynical views of life! Sudden and effectual conversions—the ordinary work to be wrought by evangelical preaching—is not in it, though he had the novelist's choice.

"From my present standpoint, the essence of Christianity lies not so much in doctrine, even historical, as in the surrender of the will and effectual realization of the real Fatherhood of God and Brotherhood of Christ: and whenever I attend public services I burn to have these things proclaimed in power and souls brought out of that misery of a quickened conscience while yet there is a divided heart—into the joyous obedience of a realized sonship. This is the truth which has formed 'the church within the church' in all the ages—the inner church which instructed Luther and the great apostles of the faith,—even while some of them rejected the form it took."*

¹This is one testimony out of hundreds which we have collected, to

* See the new "Catherine of Siena," by Talbot.

the effect on mission work at home and abroad of this school of teaching, the central peculiarity of which is that it seeks to bring the believer into close and *vital contact with Christ as a sanctifier, and as complete master of the surrendered will*. Is not the final solution of our present problem of missions, is not the only hope that the work of a world's evangelization will ever be carried forward as it ought to be, found in the increase of holiness of God's people, and in the real surrender of the will to Christ as Master, which at once establishes the bond of sympathy with Him, and makes obedience natural, implicit, immediate, delightful?

We feel that we are working down past the accidents and superficial attendants of the difficulty to its very root. Missions languish because the whole life of godliness is feeble. The command to go everywhere and preach to everybody is still unobeyed, because the will is not lost by self-surrender in the will of God. There is no right giving because there is so little right living, and, because of the lack of sympathetic contact with God in holiness of heart, there is a lack of effectual contact with Him at the Throne of Grace. Living, praying, giving, and going will always be found together, and a low standard in one means a general debility in the whole spiritual being. We must come to feel and acknowledge this. And for this reason, that our readers may be brought into more sympathetic contact with this flood-tide of spiritual sympathy and power which is now sweeping quietly over two continents, we shall, from the best sources possible, get accurate information on these subjects, and spread this before those who commune with us through these pages. We shall first trace the history of the Oxford-Brighton movement; then of the Keswick Conventions, which are, in a sense, its successors; then look at the Newport Revival in Monmouthshire, England, singularly contemporaneous, yet independent; and we may afterward, to complete both the record and the impression, refer to the distinctively missionary movements like those of the China Inland Mission and the Missionary Alliance which are the indirect outgrowths of the deepening spiritual life to which we refer.

The first of these successive articles, immediately following this, on the genesis of the "Oxford Movement," is prepared by one who, tho modestly withholding his name from publication, was intimately, and from the beginning, both an actor in, and an observer of, what is here put on record.

May the God of all truth and grace add His blessing to the simple, humble effort to build up from the base a new and growing interest in the work to which our Lord gave Himself and appointed us—the Evangelization of the world.

THE GENESIS OF THE "OXFORD MOVEMENT" FOR THE PROMOTION OF SCRIPTURAL HOLINESS.

The spiritual history of the coming decades in England can be predicted largely from the spiritual currents among the younger men of the universities. The "High Church" or "Puseyite" tidal wave was rightly called "the Oxford movement." The "evangelical impulse," given mainly by Charles Simeon, was similarly called "the Cambridge movement." Succeeding, or parallel to this last, was a radical highly Calvinistic impulse through the unorganized body called "the Plymouth Brethren." In the well-known book, "The Fairchild Family," by Mrs. Sherwood, one may find the evangelical teaching prest to its extreme and least attractive forms, and in the numerous and widely circulated publications of the "Plymouth Brethren" will be found the teaching of the strongest doctrines as to implicit literal "obedience to the Word," or Scripture, combined with strictest Calvinistic statements as to the forensic condition of the believer, as an unalterable complete state of grace. The influence of this latter teaching extended through both the Establisht Church and most of the dissenting bodies, far beyond the limits of the unorganized Plymouth Brethren themselves, who, without formal membership or denominational system, met "to break bread," as they termed the act of communion.

In the seventies, the first generation of these three forms of revival was passing away, and the successors, who had not shared the deep spiritual crisis in which the High Church, evangelical and Brethren movements originated, found themselves with forms, either of ritual, or of doctrine, which, dulled by use, failed to meet their spiritual needs as they had supplied those of their predecessors. There was a felt lack of, and a great hungering for a personal righteousness, which should really meet their too often starving spiritual natures. Taught that they were sacramentally complete by absolution on one hand, or judicially, forensically, perfect by forgiveness of sin on the other, they yet found themselves unsatisfied, with no well of living water within, as promist in Scripture. They lived with a high standard of holiness, yet under frequent or almost constant sense of condemnation for transgression. They exaggerated the doctrine, often exprest in the words "black but comely;" or, as they would state in prayer-meetings, they were "from the crown of the head to the sole of the foot bruises and putrefying sores," while yet forgiven saints, and by imputation "whiter than snow," and ready for heaven itself. Their supposed judicial standing and their lives of practical failure, were in startling contrast.

In this condition of mind numberless tender-hearted Christians

found a sorrow which nothing reacht. They felt that they were by their failures continually grieving the One in all the universe whom they loved best, and they suffered constantly renewed sorrow. Saved, as they believed, for eternity, from the penalty of sin, they were yet in many respects under its acknowledged power. It was not gross sins, but sins of pride, anger, temper, censoriousness, evil thoughts; and they even sometimes felt that some around them who made no Christian profession were more free from failure than themselves.

In 1873 a series of papers written in America appeared in a London weekly, now named *The Christian*, which called attention to a neglected part of scriptural teaching. This teaching was that Christ came to save His people *from their sins*, and not from the consequences of them only; that in the Epistles His offering of Himself was more often stated as for their sanctification than even for their justification; that "He gave Himself for us that He might purify unto Himself a people," etc. "Who His own self bore our sins in His own body on the tree, *that we, being dead to sin, should live unto righteousness.*" This was felt to be more than judicial pardon and imputed righteousness. One part of the Gospel had been fully preacht, pardon to the sinner, forgiveness to the repentant transgressor; but its complement of a practical, continuous victory over temptation equally provided in the Gospel had been overlookt. A false humility, while boldly claiming pardon for sins, overlookt its correlative victory over sin.

These "views" in *The Christian* deeply affected great numbers of spiritual Christians, and when, in 1873, they were emphasized in meetings, beginning in the rooms of the London Young Men's Christian Associations, many were greatly changed by them in their attitude as to faith and personal consecration, and consequently in their lives.

What was taught was simply that a completed consecration of will and a completed trust in the Word of Christ would bring the Christian into a realization of the promises of victory over sin, and into sustained communion with God; that the only normal condition of the "believer" was that of full belief; of the "child of God," implicit obedience. That as a bird cannot rise on one wing, so in both full trust and full obedience alone could a disciple find the promises of victory over sin a continuing reality.

What gave effect to this teaching was the steady insistence that here and now, even while this simple truth was being preacht, the Christian should yield his too often divided will, give up some doubtful or consciously condemned idol or practice, and commit himself to an unreserved trust and obedience. Often it was like death itself to renounce something more or less clearly known to be evil. "I would die if I gave it up," said a popular preacher, referring to an unhalloved indulgence. The reply was, "Life to a Christian is not a necessity; obedience is. The early Christians preferred death to dis-

obedience, and so must you." The agony almost of death was in his countenance as he said, "Then I renounce it." The battle of Waterloo is said to have depended on the possession of a small cottage as a key to the contest. It was often some small matter in which *the will* was entrenched, and till this was yielded full trust was impossible; and, conversely, often till a full trust was exercised the yielding was impossible. How near they often were to the Rock and knew it not! A man descending a well by a rope found himself at the end of the line, and soon his strength began to fail. He could not climb up, and to let go would be, he supposed, to be dasht to pieces. At length he could hold on no longer, and dropt. The distance to the rock was—*three inches!* How often have we seen the spiritual counterpart of this scene!

Words can but imperfectly describe the joy and spiritual power which came through the extension of these meetings to thousands of clergymen and religious teachers, and to Christians in less conspicuous conditions. By the liberal kindness of Samuel Morley, the Member of Parliament for Bristol, a leading Congregationalist, a series of breakfasts were given in London in 1874-75 for ministers, which were attended by twenty-four hundred preachers, mostly at breakfast-tables of thirty or forty in a morning. Continuous meetings of a few days at a time were held in London and the provinces and in various cities on the Continent, and in 1874, in response to the request of a number of young men at the University of Cambridge, the late Lord Mount Temple opened his country seat, "Broadlands," widely known as the residence of the late Lord Palmerston, for a meeting of ten days. This was by private invitation, and so great was the blessing found, that it was felt that another and larger meeting must be convened. This resulted in a meeting at Oxford of clergymen of the Establishment, as well as preachers and members of the various churches, about a thousand in number gathered from all parts of England. At this "Convention" many pastors were also present from the Continent; and similar meetings were held later in France, Belgium, Holland, Switzerland, and Germany, which were crowded, sometimes the addresses being repeated twice in the same evening to as many as six thousand hearers. Everywhere the same remarkable results in the revival of the Christian life were realized. In France, Theodore Monod, in Switzerland, Pastor Stockmeyer, and in other countries others held similar "conventions" or "retreats" upon the same model.

In 1875 a yet larger meeting of ten days was held at Brighton, attended by about six thousand persons, among whom were about two hundred and fifty pastors from Italy, Germany, Switzerland, Sweden, Norway, Belgium, Holland, and France, and also by the venerable Bishop Gobat of Jerusalem.

And now, after twenty-one years, there are still held annually in

England, ten "retreats" or "conventions" on a similar plan of three to ten-day continuous services. The one at Kendal, established by the Rev. Canon Battersby, is widely known. The one at Guilford collects about five thousand persons annually. From many countries on the Continent continual reports come of continuous blessing still attributed to this movement. At Nancy, for twenty years a pastor has held a weekly meeting as a remembrance and continuation of the blessings received at Brighton.

This spontaneous, unorganized movement, so far as is known, never resulted in a change of the Church connection of a single individual from that in which it found him. It gave him power to work in the sphere in which he already lived. The establishment of a new denomination was confidently predicted by some, but its announced object was not a change of either doctrine or organization, but a revival of living faith in truths already accepted, and in full practical obedience within spheres already found.

It was without public emotional expression. The writer cannot recall any indication of physical excitement, not even a single Amen! spoken aloud. Those who led it, it happened, did not need any pecuniary support, and with little mention of needs for rents of halls and traveling expenses of Continental pastors, there was a surplus of many thousands of pounds of voluntary contributions, while no portion of a guaranty fund of twenty-five hundred pounds was required. Seventy ushers waited on the meetings at Brighton, held in several languages, from seven o'clock in the morning almost continually till ten at night. The civic corporation gave three large halls and many rooms for the purpose free of charge.

Among other results, a great and continuous impulse has been given the missionary movement, through the completed obedience and faith of Christians attending these "consecration meetings."

It would not be well to close this notice of the movement without stating what is *not* meant by the teaching above described. Everywhere an anxiety prevailed among good Christians lest it should mean what is termed "sinless perfection." Perhaps our danger lies more in sinful imperfection, but yet it is an honest anxiety based on occasional fanaticisms. The wine of the Kingdom, like earthly wine, proves sometimes too much for ill-balanced souls. It was interesting to see persons coming to these meetings full of the expectation of hearing "sinless perfection" preached, and then to see their surprise as a speaker opened with the words, "Perhaps no one has ever accurately defined and limited the term *Sin*. If it be the coming short of the absolute holiness of the Divine, I sin in every breath I draw." Such hearers would look in surprise at one another, and the speaker would continue: "But if continuous, conscious trespass be made the necessary inevitable condition of the Christian; if he, by the law of his

existence, as a follower of Christ, must continuously and inevitably grieve Him whom he loves best in all the universe; if the fence between sinners sinning and saints obeying be thrown down; if Christ did not die to redeem us all from iniquity, and purify us unto Himself, to save me from my sins, then is the Gospel a failure as regards this life, and the will of God is not our sanctification. Yet no one can claim deliverance from sin in any other sense than victory over known, discovered sin. Had we the insight of angels, we could not take one step in our confused surroundings without conscious sin. But from *known* sin, from discerned evil, one may find deliverance in Christ. And as we walk in the light and in obedience, each day shows us more of evil to be avoided. In to-day's light yesterday's sin of ignorance may become one of knowledge to be now conquered. No wise person will boast that he has not sinned for such and such a time. But he may say, that to the utmost of his trust is his victory over known sin; and that so far as he does not trust, in so far he fails. In such a life, the moment of confession of sin is the moment of realized pardon, and also of power to avoid its repetition."

"Wherein, then, does your present life differ from the former experience?" we are asked. It differs, first, in that we are not expecting to sin, that we are not making a provision for the flesh to fulfil the lusts thereof. And that the courage of faith, that secret of victory, and the coincidence of our wish or will with what we as yet know of God's will, makes a *habit* of victory and obedience.

You claim an undivided allegiance to your country, entire loyalty to your wife, complete affection for your children—is it impossible to have, as to the totality of your condition, equally true relations to God? Must you be partly a rebel, an adulterer, indifferent to your children? Nay, even tho there be momentary failure, the trend of your being, the habit of your life, the current of your existence, may—nay, *must*—be henceforth allegiance, loyalty, love. Then you no longer are under law—a sense of compulsion, a contest of inclination, but your will, now completely yielded, becomes henceforth that of God.

"I worship Thee, sweet Will of God,
And all Thy ways adore,
And every day I live, I learn
To love Thee more and more."

SOME OF THE DEEPER THINGS.

BY REV. F. B. MEYER, B. A., LONDON, ENGLAND.

The only hope for any of us to realize the life which is life indeed is: first, To discriminate between the workings of the flesh and that of the spirit; and second, To consign the former absolutely to death.

The workings of the flesh are very insidious, because they are the outcome of the I-life. "In me—that is, in my flesh," said the apostle

(Rom. 7 : 18). The flesh is *me*; the me-life; the life in which self is prominent; which is prompted and inspired by self; the final end and efficient cause of which is self. And because our personality is so ubiquitous and energetic, the presence and power of the flesh is infused into all our life.

The only true test of discrimination between these two principles is the Word of God, because it is quick and powerful and sharper than any two-edged sword piercing to the dividing asunder of soul (which is the seat of the self-life), and spirit (which is the seat of the Christ-life). Bathe in the Word of God, let the blessed Spirit use it perpetually, and you will become sensible of the manifold workings of the flesh in regions where you had not suspected it.

The flesh assumes base passionate aspects. "The works of the flesh are manifest, fornication, uncleanness, lasciviousness, enmities, strife, drunkenness, revelling, and such like" (Gal. 5 : 22). At any tavern, in the streets at dark, in the cell of the jail you can see its works by the myriad; and in the beginnings of Christian life one is conscious that, tho restrained from outward manifestation, there is still the unhallowed, inward impulse in such directions.

But the flesh may also be present in our efforts after sanctification. "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Gal. 3 : 3). It would appear that in Galatia there was a school of perfectionists, who were attempting to secure perfection in the energy of the self-life. And, indeed, to take an illustration from what is known as consecration teaching, in which people are incited to give themselves again and again to God, how much there is of the resolves and determinations of the flesh! Do you suppose that a man who has really entered into an act of consecration will need perpetually to repeat it? And will it be needful for him to maintain himself therein by the incessant exercise of his own energy? True holiness, as true consecration, must be wholly of God, through Him, and to Him. "Of God, are ye in Christ Jesus, who is made unto us . . . sanctification."

The flesh may also be energetic in Christian work. The apostle clearly indicates this when he says that he did not after the flesh plan his coming to Corinth so that "there should be the yea yea and the nay nay" (2 Cor. 1 : 17). How much of our Christian work has been along this line, suggested by the flesh, wrought out by the flesh or self-energy, and tending to the glorification of ourselves! And, therefore, much of it is wood, hay, and stubble, to be burnt up, altho men have admired and praised it.

Much of our work has been begun at our own instigation, and after the plans have been made, we have turned to God, asking Him to help and bless; whereas we should have let Him guide and lead, being satisfied to stand beside and hand Him the implements, or to lie deep

down beneath the roadway, trampled under foot of men, the wire that carries His messages.

How memorable is that incident in Hudson Taylor's life, in which God said to him: "*I am going to evangelize inland China, and if you will walk with me, I will do it through you!*" This is the way in which we think when we have learned to consign the self-life to the death.

But it is only as we live in constant fellowship with the Word of God, as illumined by the spirit of God, that we come to detect these workings. The man who has breathed pure air will know in a moment when he is inhaling poisonous miasma; and the purer the air he has breathed, the quicker he will be to detect the worse.

And as we detect it in ourselves, we shall sorrowfully detect it in others. Perhaps it is well that we should do so, because it reminds, humbles, and warns us. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (1 Cor. 3 : 1). And the word *carnal* is the Latin equivalent of the Greek word rendered *flesh*. They were certainly Christians, for he speaks of them as being babes in *Christ*, but they were as certainly dominated by the self-principle, and so in the most elementary stage of Christian experience.

The carnal, self, or flesh-life is indicated by (1) the inability to receive the teaching of the epistles; (2) the presence of jealousy and strife; (3) the sectarian spirit, which set up one teacher against another, instead of going behind the servants to the Master; (4) the inability to withstand impurity (1 Cor. 5); (5) and all this is not inconsistent with the possession of many wonderful gifts (1 Cor. 12).

When people are in this state it is useless to present the deepest truths of the Christian life. They must be rebuked and shown their error, and led into that position which is presently to be described, in which once and for all the self-life is consigned to the cross beneath the curse of God, an execrated and abominable thing.

The next step towards the attainment of the true life is to see what God thinks of the life of the flesh. It is somewhat of a shock to the believer when he comes, so to speak, for a second time on the cross of Jesus. At the first he saw the Savior dying there for him, and came away thankful, not suspecting that there was a deeper vision possible, reserved for those who had eyes to see. But whenever that deeper vision is vouchsafed, he sees the likeness of his sinful flesh there in the dying Lord (Rom. 8 : 3). It is as if a man were suddenly to see a crime, akin to something in his own life, tho long hidden, adjudged in another, doomed to die, and led to the scaffold. Of course there was no sin in Jesus, no taint or touch of it. He was "that holy thing." But in Him there was, the apostle says, the likeness of sinful flesh, and God's curse was on it, for it is written, "Curst is every one that hangeth on a tree."

Thus we reason with ourselves: if the *likeness* of our sinful nature, as born by the holy Savior, was so abhorrent to God that He nailed it to the cross beneath His curse, what must not its reality and essence be, as it dyes our nature, tinctures our holiest moments, and enters into the vitals of our being. God help us! No flesh may glory in His presence, but life hitherto has owed all to the secret energizings of this heaven-cured principle.

Cain's offering was made after the wisdom and in the energy of the flesh. He brought of the fruit of the ground an offering unto the Lord. Without doubt it was beautiful to look at, luscious to taste, but it could not be accepted. And all that emanates from the pride and ambition of our nature is equally abhorrent to the holy God; nor could He endure it, if it were not for the precious blood of Jesus, who ever lives to intercede.

My reader, will you pause here and acknowledge the justice of this enactment of God's infinite holiness! In the Old Testament, where Amalek was the type of the flesh, Moses said: "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." In the New Testament, Paul said the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be.

Do you see that you have been consorting with a felon, well drest tho he may have been, and that much of your religious effort has been instigated by his suggestions? Can that which has originated in a felon, whom God has arraigned and consigned to the cross, be acceptable in His sight? Ah! it is a bitter, bitter discovery to see that so much that we have prided ourselves on has been what Israel's sacrifices were (Isa. 1 : 12-15).

The next step is to unite ourselves with the death of Christ. "If we have become united with Him by the likeness of His death" (Rom. 6 : 5 [R. V.]). "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5 : 24 [R. V.]). There comes a definite, never-to-be-forgotten moment, in a man's life, when he definitely unites himself by the choice of his will with the death of Jesus to sin. This is already his position in the sight of God, as he is viewed in the Lord Jesus; but he accepts it definitely and finally as his own.

"My God," he says, "I see what Thy thought of the flesh is, that it is an accursed felon. I accept that judgment of it henceforth, and I desire that no part of my life may be dominated by its unholy influence. I cannot do it to death, or die to it, by my own resolve, but I will it to be so, and in the power of the Eternal Spirit I offer myself to live henceforth in the energy of my risen Lord. I would be crucified with Him, that so long as I live, my life may be one of faith in the Son of God, receiving from Him life on life."

It is an awful moment when the soul takes this step. Never again to live on its own plans; or obey the promptings and suggestions of its own restless will; or tolerate the promptings of appetite and self-will. It seems as tho the very ground were giving way under the feet, and the grave yawning to receive. Did our blessed Lord feel this when He finished His holy and beneficent ministry among men, and took the path for Calvary? But as the soul goes down into the grave, it sings the song of resurrection hope. Listen as the words come up from the vault:

*“The Lord is always before my face ;
For He is on my right hand, that I should not be moved ;
Therefore my heart is glad, and my tongue rejoices ;
Moreover my flesh also shall dwell in hope ;
Because Thou wilt not leave my soul in Hades,
Neither wilt Thou give Thy Holy one to see corruption.
Thou makest known unto me the ways of life ;
Thou shalt make me full of gladness with Thy countenance.”*

Have you ever definitely arraigned your self-life as a felon, and adjudged it as an accursed thing to the cross? If not, I pray you to do it. It need not take long, but it should be done solemnly and irrevocably. You do not realize all it may involve, but you can safely leave yourself in the hands of Jesus. Remember, however, not to do it in the energy of your own will. If you do, at the first summons, the crucified will descend from the cross. No, you have only by faith to accept a position, already fixed and assigned in the purpose of God, and in the death of Jesus, and then to trust the Holy Spirit to make real in your habitual experience that which is real in the purpose of God. Ascertain what God has done with the flesh principle in the person of Jesus, and ask the Holy Spirit to make this objective fact a subjective experience.

It is impossible to live this life apart from the infilling and indwelling of the Holy Spirit. Unseen and eternal facts are too recondite and far away to be matters of experience, unless we yield to the Spirit, become filled by the Spirit, live and walk in the Spirit. We must saturate our spirits in the contemplation of these great mysteries of identification with Jesus in His death; but we must also receive the Spirit continually, as the unshuttered windows receive the light, that He may not only explain them to the inner heart, but may make them blest living experiences! Oh, give the Spirit time! Lie asoak in His gracious influences! He will take of the things of Christ, and reveal them. Fear not, only trust Him, and be still.

What then, may we expect? Some would say the death of the self-life. But I am persuaded that in this they greatly err, and lead many astray. It is not a scriptural expression, and it is not true to Christian experience. I grant that we may be instantly and forever-

more delivered from known sin, and the very desire for it may be taken away and turned to holy loathing. But the self-principle is not eliminated from our inner life. It is not dead, but we are to reckon ourselves *dead to it*, trusting the Holy Spirit to make our reckoning good (Rom. 6:11; Gal. 5:16, 17).

Supposing a woman is divorced from her husband, because of his cruelty and unfaithfulness, and marries again, this time to a noble man, whom she devotedly loves. The moment of the divorce is the moment of her liberation, and from that moment she reckons herself dead to him. He may sometimes solicit her to return, but his solicitations fall on deaf ears. There is no effort even in refusing them, because she is so occupied and satisfied with her new true love. And if the drunken sot comes too near or threatens her, she only gets closer to her beloved, and puts him between them. The former husband is not dead, but she is dead to him.

What may we expect? I answer, a quicker appreciation of the promptings of the self-life, at ever lower depths. So that we shall detect its presence where we never dreamt to find it. But whenever we are conscious of its presence, we shall know and judge it, and consider that all its strivings were included in the hideous felon-life which we have definitely put away. Then we shall turn to the Holy Spirit, and ask Him to deal with it. We need not fight it; if we do, we shall fail; if we try to help the Holy Spirit to fight it, we shall fail; if we antagonize it by our righteous wrath, we shall fail—we must hand the matter over to the Holy Spirit. He will deal with it in unknown depths. We may hear the sounds of the awful strife, but we must stand still and see the salvation of God.

Who is this that cometh from Edom with dyed garments from Bozrah, this that is traveling in the greatness of His strength! It is the living Christ, who by His Spirit has dealt with our enemies alone. His own arm brought salvation.

This, so far as I can understand it, is the process. We detect the presence of self; we arraign and adjudge it to be included in the felon from which we have been divorced; we then hand it over to the Holy Spirit. He delivers us from it, and gives us more and more of its opposite in Jesus. And as this process is continued two or three times, the suggestion itself is apt to drop right out of our life. We may be tempted in other ways, but not in this. I do not say that this is invariably the case; but I suspect it will be your experience, if you live and walk in the Spirit.

When at Northfield, Mr. Moody showed me a tree in which grafting in three kinds of apples had been performed. He said that every bud beneath the graft was at once nipped off, so that the energy of the plant might not expend itself in its own growth, but ascend into the graft. He said that after nipping off a bud in the same place once or

twice it ceased to appear, tho the natural life of the plant might break out in other places. This seems to be a true analogy. You may therefore expect deliverance from the suggestion to certain forms of sins, but beware of the manifestation of the self-life in other forms, more subtle, and deeper.

Still there is no need to be constantly living in apprehension of such things. Reckon yourself dead to them, in the flash of a moment, and do not think of them further. Hand them over without surprise or alarm to the Holy Spirit, and leave them there. But, as the habit of your life, be occupied with Jesus, reckon yourself alive unto Him, let all the love and desire and attention of your nature be toward Him. This will be in proportion as you abide in the Spirit, because it is His delight to take of the things of Christ, and reveal them to those who hunger and thirst.

It is thus that Jesus is formed in us. My beloved friend, the late Dr. Gordon once said: "In the part of New England where I spend my summer holidays I have seen a parable of nature. Two little saplings grew up side by side. Through the action of the wind they crost each other. By and by the bark of each became wounded, and the sap began to mingle, until, in some still day, they became united together. After they were firmly compacted, the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller. And now there are two trunks at the bottom, but only one at the top. Death has taken away the one; life has triumpht in the other. There was a time when you first were united to Jesus Christ. But how is it now? Has the word been accomplisht in you, 'He must increase, but I must decrease?' Has the old life been growing less and less, until it has almost disappeared, and the life of Jesus become all in all?" This beautiful illustration may help you to understand how the self-life decreases and Jesus increases. This is the process:

*"All of self and none of Thee,
Some of self and some of Thee;
Less of self and more of Thee,
None of self and all of Thee."*

It may be asked, how does all this affect the outward life? In one sense it leaves it unchanged. The merchant still goes to his counting-house and store; the wife still attends to the duties of the home; the clerk is still found at his desk; the child is at the school; and yet there is a difference. The old life is lived from a new standpoint; it is no longer I, but Christ; no longer self-enthroned, but love, love to Jesus and love to all mankind. The life I now live in the flesh is a life of faith on the son of God, who loved me and gave Himself for me.

There is new tenderness between husband and wife, because the love of God flows through each to the other. There is new obedience

on the part of the child, because the meek and lowly Jesus is living through its yielded heart. There is new punctuality and diligence in attendance on and performance of daily duty, because the old fitful wayward life is abandoned, and Jesus is within, who for thirty years lived in the carpenter shop at Nazareth.

Do not fear, then, to surrender your own life to the death; God will give you something infinitely better, even the life of His Son, which will rise up like a fountain, and pour through all the channels of your being.

My friend, Mr. Gregory Mantle, in *The Way of the Cross*, tells of a district on the Amazon which was rich in gorgeous foliage, but heavy with malaria and fever. There was no alternative but to cleanse it by fire, and for three months fire raged through the valley, destroying the rich and beautiful growth, until a desert lay bare to the sun, where myriads of flowers had lifted their cups to his rays. But after a while the whole territory was covered with an extremely rare and exquisite flower, that excited the rapturous admiration of all beholders; so, as Dr. Matheson sings:

“ We lay in dust life’s glories dead,
And from the ground there blossoms red
Life that shall endless be.”

THE GOSPEL AMONG THE RED MEN.*

BY REV. EGERTON R. YOUNG, TORONTO, CANADA.

“ The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”—Isaiah xxxv : 1.

The prophet is looking down to the time when changes will be made in moral wastes, such as our forefathers accomplished on this continent when they changed the great forests into these splendid farms and beautiful homesteads. Similar transformation will be wrought in Christ’s kingdom. “ The eyes of the blind shall be opened, and the ears of the deaf shall be unstopt. Then shall the lame leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.” Those same transformations, which you have seen in your missionary work in towns and cities, the missionaries have been permitted, under God’s blessing, to see in the lands of paganism.

We labored among the wild Indian tribes away up in the heart of the British territories, a thousand miles north of St. Paul. They were the most northern tribes of Indians on the borderland of the Esqui-

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maux people, away from civilization, so far away that the nearest post office was four hundred miles distant; we received our daily paper there twice a year. We found hundreds of Indians wandering through those vast forests as hunters and fishermen. They lived in a land so remote from cultivation that the word "bread" was literally unknown in those days, and the petition, "Give us this day our daily bread," had to be translated, "Give us something this day to keep us in life." I have seen Indians eighty years of age who never saw a loaf of bread, or a cake, or a pie. When my wife and I went out there we lived as they did; we lived on fish twenty-one times a week for months together, and for weeks together we did not average two good meals a day. For years we did not begin to live as well as the thieves and murderers in the penitentiaries of Great Britain and America. But it was a blessed work, and we were happy in it.

We have the Bible translated for our Indians, it is the work of one of our missionaries, Rev. James Evans, who invented what are known as the Syllabic characters. He found these people wandering on the

ALPHABET.

(a) SYLLABICS.

| | | | |
|-------|-------|-------|-------|
| ▽ ā | △ ē | ▷ ō | ◁ ä * |
| ▽ pā | △ pē | ▷ pō | ◁ pā |
| U tā | U tē | U tō | U tā |
| ∩ chā | ∩ chē | ∩ chō | ∩ chā |
| q kā | ρ kē | ∂ kō | ∂ kā |
| ∂ nā | ∂ nē | ∂ nō | ∂ nā |
| ∩ mā | ∩ mē | ∩ mō | ∩ mā |
| ∩ sā | ∩ sē | ∩ sō | ∩ sā |
| ∩ yā | ∩ yē | ∩ yō | ∩ yā |

* a, as in far.

borders of the Great Lakes and rivers, fishing, hunting in the vast forests for bears and other animals, and looking all the time for game, as they were ever on the go. The thought occurred to him to invent a simple way of teaching these Indians to read, so that they might be able to use the Bible for themselves. The result of it was this invention, each character is a syllable,—in all thirty-six of them. They are represented in the accompanying cut, which gives both the Indian characters and the English sounds. As soon as the characters were graspt we used to turn to the first chapter of the book of Genesis, and begin to read. Now, I want to paint a picture, to take you with me to a band that has never seen a missionary, never seen a Bible, never

heard the Savior's name, and I want to show you how we teach them to read on a first visit, which lasts only a few weeks. We have no schoolhouse, no school-books, no pencils or paper. We have only a few Bibles, which that magnificent society (the British Bible Society) now sends out to us. After I have preached to them for some days,

and have gained the good will of most of them,* I say, "Would you not like to learn to read this book?" "Yes." I cannot go and get a sheet of paper, slate and pencil, and begin teaching them, but here are great granite rocks near by, and I take a burnt stick from my camp fire, and with that burnt stick I make the characters shown in the cut: A, E, OO, AH, MA, ME, MOO, MAH, etc. Then I say to the people, "Now say as I do," and just as a primary teacher gives a lesson to her children in A, B, C, so I begin, "A, E, OO, AH, MA, ME, MOO, MAH." By and by a fellow gets out his flint and steel, lights his pipe, and repeats, A, E, OO, AH; but I can't say anything against the pipe, for one dare not be cross with them. We go over it again and again; I point to the letters in turn and say, "What is this?" They are unknown sounds to them, but I write down a character and ask, "What is that?" They look at it and shout, "MA." I put down another, and ask, "What is that?" "NE." I write a third: "What is that?" "TOO." I have written the word in Indian,—*Ma-ni-too*—three characters, but I have not combined them yet, and they don't know. I say, "What is the first?" "MA." "The second?" "NE." "The third?" "TOO." Then they combine them,—*Manitoo*.—Why!—they drop their pipes and put up their hands, and open their eyes in wonder. It is worth starvation and suffering, it is worth any amount of hardship, to see the ray of intelligence darting into the eyes of hundreds of these Indians, as for the first time, God, the name of God, becomes visible to their eyes there on the rock, made with a burnt stick from the camp fire. *Manitoo*, God. They have heard Him in the thunder, in the blizzard, and in the storm. But to them here is a new revelation. There is *Manitoo* on the rock, and they can hardly believe their eyes. Then, when the excitement is over, I write: *Mani-too Sa-kee-e-wa-win*, "God is love," and that is a revelation. So I go on, and on, and on; no more smoking pipes. Most intense interest is excited, and we talk and talk until my mouth is dry and my strength exhausted, and then we go off and sit around our camp fires and have something to eat, and come back again.

In less than three weeks some of those Indians can read the Word of God in their own language. Just as soon as these characters and some simple sentences have become familiar to them, we turn to the first chapter of the Indian Bible, and with those characters on the rock, and we begin, "*Ma wa che mistum ne sa Manitoo*." "See God in the book just as He is on the rock," they say. They catch the idea at once. Thus slowly we go through the verse. "In the beginning God created the heaven and the earth." To a people that have been in darkness and ignorance there is a lot of information in that first verse. "Who put those stars in the sky; who caused the warm sun to greet

* The old conjurers hate me because they know that my success means the end of their terrible rule over the people.

the eyes and fill up our creeks with fish again?" Thus had they talkt as they groped in darkness. "Now we know: 'In the beginning God created the heaven and the earth.'" Some of them thought their education was complete at once,—they knew all about it now, and I have known a boy to jump up and run away six miles and bring his father, pulling him along to show him the book which tells how those things, talkt about by their old people before the camp fires, had been accomplisht. In some of our villages eighty per cent. of our people over eight years of age are now reading in their own tongue the blessed Book. In spite of the many hardships and trials, God is blessing the work grandly.

Not very long ago the governor of our colony sent out one of his commissioners to meet the Indians with supplies, in accordance with the treaty. This commissioner sent word to one of our Christian Indians to bring his people to a certain point, as he would be there to distribute their annual allowances. The Indians were on hand at the time appointed; they brought nothing from their distant camp fires, for they expected to receive abundant supplies to feast upon. But the day came, and the big white commissioner did not arrive,—and it is an everlasting disgrace when government representatives break word with the Indians. The commissioner did not come the first day, or the second, and the Indians were hungry. They went to the big chief and said, "Pakan, our wives and children are crying for food,—here are our supplies, the gift of the Queen to us, and her servant has not yet come to distribute them. Will you open them and give us enough to satisfy us?" "Oh, no, my children, I have never broken a word of treaty and I don't want to now," replied the chief. The next day no white man appeared, and the third morning those young Indians' eyes began to look ominous and flash out something that boded trouble. They went to the chief and said, "We must have food for our hungry ones." His answer was, "Have patience a little longer, my people," and he called on an Indian who had a splendid horse to accompany him, and, mounting his own, away they went as fast as they could, to find and hurry up the dilatory commissioner. About noon they met him coming along with a large retinue of friends and servants. In those days that country abounded in game, and these white men had gone out for a good shooting time. As Pakan rode into the camp at noonday he found them preparing to stop there, because not far off was a spot that seemed full of game. Pakan said to the commissioner, "You have broken your promise to my people. You were to have met them three days ago. Don't stop here,—come on and distribute the supplies, for my people are hungry." "Oh, Pakan, I am glad to see you," replied the white man, "you are the chief. I would like to have you dine with me, I hear you are a great hunter. Come with us this afternoon and show me your skill in

hunting." "No," said he; "you have broken your word. The people are hungry,—come on at once." "Oh, no; I am going to have some shooting." Pakan said, "When are you coming?" "I will come to-morrow." "Oh," said Pakan, "to-morrow is the Sabbath, and we have been taught to keep the Sabbath." The commissioner answered, "My religion won't prevent me from distributing the food on Sunday." Pakan looked at him. He is one of the finest specimens of a man I ever saw. He bravely replied, "I don't care what your religion will allow you to do, mine says, 'Remember the Sabbath day to keep it holy,'—and, hungry as we are, unless you come and distribute the food to-day, we will not take it until Monday." The man quailed before him, and at once some subordinate was sent back with him. Before they left the commissioner said to the chief, "I shall come along to-morrow, and we will have our usual annual talk about Indian affairs and the distribution of money." Pakan replied again, "To-morrow is the Sabbath, and we will have no treaty talk to-morrow," and away he rode. The next day the white man came on to the Indian encampment. He expected the Indians to meet him, hundreds of them, with firing of guns and waving of flags, but not one came to receive him, and no guns were fired; the only wigwam where the flag was flying was the place where the people met together three times a day to worship God. The commissioner sent out his criers for a council, but not one Indian responded. He sent for Pakan to come and dine with him, but Pakan said, "I dine with my own family on God's day whenever I can,"—and he refused the invitation. It is a great thing to dine with the ambassador of the Queen, yet this godly Indian refused the honor on account of his respect for the Sabbath day.

Now I want to give you an incident that is practical, and that you can use when advocating the Sabbath as a day of rest. When Mr. Evans induced a large number of Indians to become Christians, he said to them, "Remember the Sabbath day to keep it holy." In that country is the greatest fur trading company in the world, the Hudson Bay Company. They have been there since the reign of Charles the First. All the goods are taken through that part of the country by brigades of boats. Until lately they carried all their goods from distant places by Indian brigades, who bring out as the exchange cargo boat-loads of furs, which are shipt to London. Before these Indians became Christians, they traveled every day alike. When our mission was established, all the missionaries went in for the observance of the Sabbath day. At once there was opposition from the Hudson Bay Company. They argued, "Our summer is short, the people have to work in a hurry, and to lose one day in seven will be a terrible loss to us, and you missionaries must get out of the country if you are going to interfere with our business." There was downright persecution

for years,—but there is none now, for it was found that the brigades of Indians who traveled only six days, and quietly rested on the Sabbath, made the journey of perhaps fifteen hundred miles, without a single exception, in less time, and came back in better health, than those who traveled without observing the Sabbath. So the Hudson Bay Company opposes us no more. They say, “Go on, missionaries, and the Lord bless you.”

When traveling in the winter we had to dig holes in the snow, and there cook our fat meat, and make a kettle of tea, and then try to go to sleep, until sometimes the snow piled upon us, during the fierce blizzard storms, so that we were completely covered, and if you were out hunting you could tramp right over us, little dreaming that a missionary and three dog-drivers were asleep there under the snow. I did not take my wife on those winter journeys, but in the summer months she sometimes went with me. We were paddling along one day and we came to a sand bar, where we went ashore, and while the Indian boatmen were cooking the dinner, my wife and I walked along the beautiful beach. Soon we saw a number of Indians coming along in their birch canoes. I saw that they were some of my old friends whom I intended to visit on my return journey. As they came along in their canoes from a distant point, I noticed one old fellow who had not the strength and skill of the younger fellows, and so his canoe lagged behind. I said to my wife, “My dear, go down and talk to that old Indian,—his name is Benjamin Cameron. Get him to talk to you of what he knows of Christianity, and I will talk to the others.” So my good wife went to him where he landed, and, as she understands the language like a native, they sat down on the rock, and chatted. When dinner was ready she did not care to come. She seemed very unwilling to leave the old man. She replied to my call, “Oh, I would rather talk to this old man; it is such a blessing to hear him tell of what God has done for him. It is a greater privilege than eating my dinner.” Finally she came with me, and as we walked back she talked about Benjamin, and her face lighted up with interest. When she stopped I said, “I am glad that you think so much of him; I think just as much of him as anyone, but listen: he was once a cannibal and ate his first wife.” “Ugh!” she exclaimed, “can it be possible; well, I am glad that I didn’t know it before I talked with him or I am afraid I shouldn’t have so enjoyed the interview.” Years ago that old Indian went out in the woods with his wife for their winter hunting. They put out their traps and snares to catch the wild animals that wandered there through those northern forests in the cold and the snow,—but they were not very successful. The deer did not come as usual, so when there came a day that food was scarce, the man became discouraged and one day he up with his rifle and shot his wife dead. He put the body out on a staging where it froze as

solid as marble, and, when other supplies failed, he went to that, and during the winter he ate his own wife. Years after, the missionary came along with his Book. At first Benjamin was very shy and distant,—“No! no!—the book is for you white people. Not for us.” “Come now and listen,—it is for you.” He said, “No,” but finally he became interested. Those Indians have wonderful traditions and stories, and I used to match their tales with Bible stories. Some of the Indians are huge fellows, over six feet tall, and they pride themselves on their stature. As they talkt about their height, I would say, “Listen,—I have a book that tells about a man as tall as if one of you were seated on the shoulders of the tallest among you.” “Oh! what a story; what talk is that, missionary?” “Well, come and listen.” Then I talk to them about Goliath, and get them interested, and the Gospel follows. In my work among these people I found one reason at least why those stories were in the Bible. Benjamin would not listen, but he became interested in stories, and then he listened to the Gospel. Then he was in a state of despair as he thought of his great crime; his head hung down, his face was sad. “Oh!” he said, “if you had only come before I shot my wife, I might have had a chance, but don’t tell me that the Holy Spirit is so kind, that the great Father is so kind, and that the Son Jesus is so kind, as to look down and notice a man who shot and ate his wife.” “Why yes, I do believe He can save you.” “Oh, no, no; I thank you for your words, but I am sure you must be mistaken. He surely will not stoop so low.” “Yes, He will.” Then I think of the passage “beginning at Jerusalem.” Christ said practically, “Go find out my murderers and offer them salvation.” So I do not despair, and such a blessed Christian does Benjamin become that when my wife first met him, mature blessed Christian woman as she is, she, nevertheless, felt that she was a child to sit at his feet, and listen to his blessed words. If you should go to that land, and should want to get a magnificent pair of reindeer horns or splendid bearskin, there would not be a better man than old Benjamin to guide you to where you could shoot what you desired; but he would not let you be with him five minutes before he would say, “Are you a Christian? Do you love my Savior? Is His love in your heart? If so, give me your hand, I am glad to shake hands with one who loves this blessed Savior who so loves me.”

Blessed work! May God give us a missionary spirit, and whether it is in home missions or in foreign work, church work or prison work, let us do what we can, and remember Longfellow’s words, so applicable in these blessed days:—

“Out of the shadows of night
The world rolls into the light;
It is daybreak everywhere.”

TRYING TIMES IN MADAGASCAR.*

BY REV. W. E. COUSINS, ANTANANARIVO, MADAGASCAR.

Madagascar is now a French colony, the Chamber having on June 20th, 1896, by 312 votes to 73, past a bill declaring this change. The tri-color now meets the eye at every turn. It is hoisted in all the ports, and in almost every important town throughout the country. In some places the native flag still flies side by side with the French colors, notably on the Queen's palace of Manjakamiàdana, the most prominent building in the capital; and this combination of the flags not unfittingly symbolizes the actual condition of the government of the country. Ranaivalomanjaka III. is still Queen, and has her Prime Minister and her court, and keeps up much of her former state; but Frenchmen are now at the head of all government departments, and the French Residency bulks more largely in the minds of the people than does the royal palace of Manjakamiàdana. All respect is shown to the Queen, and a definite sum has been allotted to her from the national revenues, and she probably possesses fuller liberty in all minor matters than she did formerly. But it is perfectly well known that the administration of the government has past into the hands of the French, and in every department they now exercise the controlling power.

In many ways French rule has already effected many changes and improvements. The things that first strike the attention of an old resident returning to the country are the new roads, the free circulation of French money, the use of mules instead of native porters, the presence of many French troops, and the gangs of Chinese coolies now to be seen near the coast engaged in road making.

The mule road from Tamatave to the capital, a distance of more than two hundred miles, is a wonderful achievement. In less than a year from the taking of Antananarivo the French have effected what the natives have failed to do during the many centuries they have been in the land. In the more mountainous parts of the country the road is carried round the slopes of the hills, and all the steeper ascents of the old route are avoided. Streams are bridged, and all swampy places now have well-constructed causeways running across them. No bridge has yet been built across the Mangôro, but a large ferry boat is used to carry the mules across. Canals are being dug to con-

* Having recently returned to Antananarivo after nearly two years absence in England, I wish to give an account of the present state of this island and of the prospects of Christian work under the new régime. W. E. C.

nect the line of lagoons near the coast, and it is believed that soon steamers of light draft will pass from near Tamatave to Maròmby, a third of the whole distance to the capital.

Convoys of mules are constantly employed in carrying stores from post to post, and in these convoys one sees with pleasure a prophecy of the time when human beings will cease to be beasts of burden in this land, and the thousands of able-bodied men who now spend their lives on the roads as porters will be set free to cultivate the soil or to engage in other works that may increase the wealth and prosperity of the land.

Another welcome change is the free use of French money. Till recently the five-franc piece was the only coin in use, and it was cut into small pieces for change. A pair of scales was always required in making payments, and much loss of time and temper occurred. Now from Tamatave to Antananarivo a traveler need not once handle the scales or touch a piece of the old cut money.

A less welcome change is the presence everywhere of the soldiers of the Republic—Frenchmen, Algerians, Senegalese, Dahomeyans, and others. This is, of course, only natural, seeing we are as yet only ten months distant from the close of the war; but it is nevertheless a cause of no small trouble and annoyance to the natives. Many of the villages now have a neglected and deserted appearance, the people having left in large numbers for more remote and quiet places. These soldiers are a constant reminder that the land has been conquered; and tho, on the whole, friendly relations are maintained between them and the natives, they are at times overbearing and unjust in their dealings with them. This evil, we may hope, will gradually disappear; but it is my opinion that for years to come a strong French force will be needed to keep order in the land. What has been taken by force of arms must, till other influences have had time to work, be held by the same power.

In my paper published in the June, 1896, number of this REVIEW, I quoted a statement from the correspondent of the *Standard* newspaper to the effect that fifty Frenchmen would be more than sufficient to prevent any outbreak against the French. This, no doubt, seemed probable at the time; and so far as the capital and its immediate neighborhood are concerned, it might be true still; but, alas! even three or four thousand French troops do not seem enough to maintain order in the outlying districts of Imèrina. For many weeks past there have been daring outbreaks of rebellion, nominally at least, against the French rule, or rather perhaps against foreigners, and the changes their presence inevitably brings. There is, no doubt, among the rural population a strong anti-foreign spirit, and this has been turned to account by all who are ready to rejoice in disturbance for the sake of the plunder they may obtain.

On the borders of this central province of Imèrina, there have been for many years bands of lawless men, who have, at times—especially in the cold and dry season—raided the country, shooting down the men, driving off the cattle, and carrying the women and children into slavery. Thus the evil is an old one, but it has been growing to more formidable dimensions during the past twelve years, the bands of raiders having been largely increast by deserters from the army. These bands, taking advantage of the political excitement caused by the downfall of the late Prime Minister, and receiving encouragement from evil disposed persons generally, have for months past been committing serious depredations all around. In every case they have proclaimed a crusade against Christianity, and have declared themselves adherents of the old heathenism. Pastors and evangelists are the special objects of their hatred, and some of these have died a martyr's death, while scores of others have had to fly for their lives. About four hundred churches belonging to the London Missionary Society have been burnt; and many others belonging to the Roman Catholics, the Anglicans, and the Norwegian Lutherans have been similarly destroyed. We can, just now, with sad hearts repeat the words of the Psalmist and say: "They have burned up all the synagogues of God in the land." No distinction is made. Christianity and the presence and predominance of foreigners are considered to be so closely connected, that everything that has to do with Christian worship is to be destroyed. A French priest, Father Bertier, who was trying to aid some of his opprest and frightened people, was brutally murdered at Ambóhibèmasoàndro. About a dozen other Europeans, mostly Frenchmen, have also been killed. At Antsirabèa party of Europeans were besieged in the Norwegian mission house by many hundreds of the rebels; but they were bravely defended by a few French soldiers and some of the Malagasy militia, and were finally rescued by the French Resident of the district and a native governor.

This widespread movement may have in it some rude elements of patriotism and a wish to be free from a foreign yoke; but, on the whole, it is rather, I think, to be regarded as a last dying struggle of the old conservatism and heathenism against all progress and change. In the meantime, whatever may be its true explanation, it is a source of untold suffering to thousands of quiet, law-abiding people. The full tale of the miseries of the past few months will never be fully known. From our district alone no less than eighteen hundred have been obliged to flee. The capital is full of such refugees. Happily many are earning a livelihood by joining the gangs of road-makers so largely employed just now. We never saw so clearly, tho in words we often acknowledged it, how light a hold the Christian religion has had on the minds of thousands of the country people. Much in the past history of the country explains what is now taking place, as

multitudes only gave up the observances of the old religion because the Queen and the leading people of the land led the way.

This outburst of persecution and lawlessness is just now like a thick cloud hanging over the land. But, on the other hand, I see much reason for thankfulness and hope. Not a few of our friends have proved faithful in the hour of trial, and again in the annals of the Malagasy Church fresh names are being added to the noble army of martyrs. Instances are constantly coming to light in which native pastors and others refused to save themselves by taking a heathen oath, preferring to lay down their lives rather than to be false to their Lord.

There is also much reason for thankfulness for the quiet way in which Christian services are being maintained and general missionary work is being carried on in Antananarivo and its neighborhood. Changes, it is true, are coming over the land. Evils will arise from many sources, and the young especially will be exposed to fresh temptations. Strong drink may be obtained more easily than ever. And the presence of thousands of French soldiers brings with it well-known moral evils. But in this nearer district, and in other older centers of teaching, the Christians, as a whole, are true to their profession.

The well-timed visit of MM. Langa and Krüger as delegates from the Paris Missionary Society has been of immense service to the cause of Protestantism. The Jesuits, not unnaturally perhaps, sought to take every advantage of the French victory; but it has now been shown clearly to all our native adherents that there are loyal and enthusiastic Frenchmen who are not Roman Catholics, and who can preach the Gospel to our native congregations in all the simplicity to which they have been accustomed. There is reason to hope that the Paris Society will undertake permanent work in this land, and its cooperation will be warmly welcomed by the London Missionary Society.

I am much impressed by the quiet, matter-of-fact way, in which our people generally accept French rule. I have heard no word of bitterness from them. Indeed, recent events have distinctly tended to throw them into the arms of the French, as their only defenders against these bands of marauders. Already it is becoming apparent to the people, that altho French rule will involve some things distasteful to them, it will also bring many solid advantages. The fine roads now being cut through all the main districts of the capital are an ever-present indication of French energy. Another clear gain is the promptness with which public business is now transacted. The French judges are also making it clear that justice will be administered with strict impartiality to all classes. A young Hova, who holds a position in one of the courts, said to me a few days ago: "Now for the first time the old ideal of our ancestors, that 'the rich should possess their own, and the poor should possess their own,' is becoming a fact of daily

experience." The care and strict impartiality of the French Judge who presides over his court, he described as being worthy of the highest praise. It is becoming evident that the government will not be carried on in future for the benefit of privileged classes, but for the good of the whole people.

M. Laroche, the Resident-General, is himself a Protestant, and makes no secret of his religious position. But as representative of the French Republic he allows no distinction to be made on the ground of religion, and many important government offices are filled by Protestants. An illustration of the feelings of the native Protestant Christians toward him is to be found in the fact that in the large public meeting of the Congregational Union of Imèrino on April 16th, a resolution was past expressing satisfaction with his policy.

An important proclamation on the subject of religious liberty was published May 15th, the text of which reads as follows: "Nous garantissons la liberté de conscience et de la liberté des cultes. Cette liberté a été proclamée en France il y a un siècle; nous en affirmons ici, non moins haut que chez nous, le principe. Les protestants, les catholiques, les diverses communions, leurs écoles, jouiront d'une égale protection sous nos lois: et il serait contraire à nos mœurs d'en favoriser une, à plus forte raison de la persécuter."

There is, then, no immediate danger to be feared from the action of the French Government. Still, the outlook just now is, it must be confessed, a somewhat gloomy one. We see much of our work apparently destroyed, and our people scattered. But we thank God for what remains, and we believe there are in Madagascar a sufficient number of true Christians to prevent the final destruction of our work, even in the more remote country districts. We believe that, as soon as these disturbances are brought to an end, and order and peace are once more restored to the people, earnest and well-directed efforts will be made to gather together the scattered sheep, to rebuild the burnt churches, and to "strengthen the things that remain," which to all outward appearances just now, indeed, look to be "ready to perish."

* * * *

[*Later Notes.*] The general condition of things in Central Madagascar remains much as it was two months ago. In some parts the people seem inclined to settle down quietly under their new masters; but church burning still goes on in other districts, and fresh outbreaks of rebellion are constantly reported. Just now, (Sept. 18), the Vakîñ-Ankàratra district (in the southwest) is in a very disturbed condition; the whole of Vornizango and much of Marovàtaua (in the northwest) are virtually in rebellion; and the small French force in Ambatondrazàka, the chief town of the Antsihànaka province (in the northeast) is reported to be surrounded by a large body of the so-called rebels. Whenever French troops meet these bands, they are, of

course, victorious, and no French post has been taken by them. But unfortunately these would-be patriots and deliverers of their country from a foreign yoke prove themselves to be only common marauders and robbers, and the poor defenceless people must either feign obedience to them, or suffer the loss of all they have. A new French general has just arrived, and fresh troops are said to be on their way, so that some more decisive action may soon be taken. That the French will ultimately succeed in reestablishing order, no one, I suppose, doubts; but the process is a tedious one, and in the mean time hundreds of our country people are suffering greatly.

Bright spots may, however, be discerned amid the prevailing gloom. In the Betsileo district, for example, where the Jesuits have been trying hard to frighten the village people and make them believe that their only chance of safety under French rule lay in becoming Roman Catholics, the Resident, Dr. Besson, who for a time manifested an unaccountably bitter spirit against the L. M. S. Mission, has now issued a most satisfactory proclamation of religious freedom, and our people are relieved from the fears to which they had been yielding. At the same time M. Langa, one of the special envoys of the Paris Missionary Society, is visiting the Protestant churches in the Betsileo district, and, we believe, his presence and his message will do much to quiet the minds of the people.

Another cause of rejoicing just now is, that our Stone Memorial Church at Ambohipotsy, which has been occupied by French soldiers since the bombardment last year, has now been vacated. The people generally, and particularly the congregation using the building, are delighted to have this proof that the authorities do not intend to place any hindrances in the way of those who adhere to the Protestant form of religion. Two suburban churches are still occupied by French troops, as well as a schoolroom, and several country churches. We hope that these, too, may soon be restored to their ordinary uses.

It is a noteworthy fact that not a single Roman Catholic church has been occupied by French soldiers, showing how difficult it seems for even those who profess to be strictly impartial, to treat Protestants and Roman Catholics alike.

Our country work has, of course, been sadly hindered by recent events. More than five hundred of our churches have been burnt. But in and around the capital all ordinary mission work is being carried on much as usual, tho many congregations are reduced to a third of their former numbers. In our educational work, on the contrary, there are signs of advance, and our college and the high schools were never so well attended. Young Malagasy are now beginning to see some of the material advantages of education, and, of course, they are eager to learn the French language, which bids fair to lead to good appointments of various kinds.

THE MECCA CERTIFICATE.

The following is a description by Dr. H. H. Jessup, of Syria, of the certificate given to Mohammedan Pilgrims to Mecca.

The copy of this certificate, from which our frontispiece for this month is reproduced, was given by an aged Mohammedan pilgrim in the Beirut quarantine to a physician who had attended him in sickness in 1893. It is a duplicate copy which he had, and which had never been signed by the Sheiks of Mecca or by the Shereef of Mecca. This certificate is especially interesting in the inside view which it gives of the character and tenets of the Mohammedan religion.

PLATE I.

The Arabic verse at the top of the page is from the Koran "Sura el Bukr" or "The Cow"—(Chap. I : 198):

"And when ye go in procession from Mt. Arafat, remember God near (El Mashaar el Haram) the holy monument."

The words at the bottom of the certificate read as follows:

"Praise to God who has granted us the privilege of the Holy House, and the well of Zemzem, and the Mukano (station of Abraham) and the station of the Prophet, may Allah pray for (or bless) him and grant him peace! . . . After this preface we testify that the Hajj . . . has performed the holy pilgrimage at the lawful time according to the holy law and continued clad in pilgrim garb. Ihram, persevering and praying upon (by the intercession of) the Prophet, may the Lord bless him and grant him peace!; until he entered Mecca and entered the House of the Haram by the gate of Es Salam, and went around the (Kaaba) Haj going and advancing, and went to Mount Arafat, on the west side, and joined the "rush" to Muzdalifa, and gathered the stones, and spent the night in it (Miná) until dawn and went to Miná and threw the seven stones at the pillar (Cairu) of Akaba; then returned to Mecca and performed the Towaf of the visit; then returned to Miná and remained there the appointed days, and hurled stones at the three Cairus (Jemeat) and completed the Haj and the 'Ómra. Our standing or witness to this was on the ——— day of the year 130 ——— and I call God to witness to this, and He is the best of witnesses."

Then follow places for the names of four witnesses.

At the right-hand upper corner of this page is the representation of the Mosque of Muzdalifa and tents of the Pilgrims; to the left of this the Mosque of Nimr near Mount Arafat and below it the Mahmals of Syria and Egypt, *i. e.*, palanquins carried on camels, surmounted by flags.

To the right is *Mount Arafat*, a sacred mountain about 12 miles northeast of Mecca, which, in Moslim tradition, is said to be the place where Adam and Eve met after the fall. They were in the Celestial Paradise in the skies, when one day, while walking too near the border, they stumbled and fell over the edge, so tumbling down into this world. This is the Moslem idea of the "Fall." Adam landed in Ceylon and Eve at Jeddah on the Red Sea. He was 200 years search-

ing for his wife; but at length he set out westward, stepping sixty leagues at a step, and wherever his foot touched the ground, a city sprang up, until at length he met Eve at this mountain, "Arafat-hoo, she recognized him," hence the name of this mountain. At the foot of this mountain, the Mohammedans believe that Abraham offered a ram in sacrifice instead of his son Ishmael (who, according to the Koran, was the favored son instead of Isaac). Here every year each pilgrim offers a sheep as a commemorative sacrifice. The Bedawin Arabs from Arabia come together in thousands at this time, bringing their vast flocks of sheep, which are sold to the pilgrims, each one of whom, if able, is to buy and sacrifice a sheep. Formerly the offal of these thousands of slaughtered animals poisoned the air and produced pestilence. The governor of Mecca now has great trenches dug to receive this offal. In 1893, when 100,000 pilgrims visited Mecca, and 50,000 died of cholera, these trenches were filled with the dead bodies of the pilgrims. Hundreds dropt dead along the road from Mecca to Arafat, and while writhing in the contortions and agonies of the cholera convulsions, no medical aid was askt or provided. The devout pilgrims only said "Niyalhoo," "happy man—he has died at Mecca."

The three pillars of Miná, which are also represented here, are ancient pagan shrines. At each one every pilgrim must hurl seven stones at the devil.

Near this is pictured the Mesjed or Mosque of Taif, the altar of Ishmael, the Dome of Abd-el Kader in Baghdad, and at the extreme right the Dome of "Our Lord" Hassein al Kerbela, where thousands of corpses of deceast Persians are brought yearly to be buried. It is northwest of Baghdad and lies in Turkish territory.

Then we notice the birthplace of Mohammed, of Ali ibu Abi Talib, of Abu Bekr, and Fatimeh, and the Tomb of Amina and Khadíjah; also two bell-shaped hills, Jebel Thowr, and Jebel Noor.

PLATE II.

At the top of this page is a verse from the Koran (Sura III: verse 90).

"Verily, the first house appointed unto men to worship in was that which was in Becca [Mecca] blessed and a direction to all creatures."

This page contains the quadrangular court of the Mecca Haram, within which is the circular colonnade, enclosing the *Kaaba* or *Beit Allah*, the House of God. This Kaaba was, in the days of Pre-Islamic paganism, a pagan temple, and was adopted by Mohammed as a sacred shrine, out of deference to the time-honored superstitious reverence of the Arabian people, especially the citizens of Mecca. According to Burekhardt, its sides are 18 paces by 14, its hight from 35 to 40 feet. It is covered yearly with a Kiswet or vail of black

brocade, adorned with a broad band embroidered with golden inscriptions from the Koran; it has also a richer curtain for the door.

The old Kiswet is removed on the 25th day of the month before the pilgrimage, cut up into small pieces, and sold to the pilgrims for charms.

At the southeast corner of the court is the famous *Black Stone*, or *Hajr el Asswad*, a meteoric stone set in the wall, about a span long, which is reverently kist by every pilgrim seven times, as he makes the seven-fold circuit of the Kaaba. The Moslems claim that this stone was given by Gabriel to Abraham. It is no doubt a meteorite, which fell from the skies in ancient days, and was regarded as divine, as was the "image which fell down from Jupiter" (Acts 19 : 35). Mohammed, as a concession to the Pagan superstition of the Meccans confirmed the kissing of the Black Stone as a religious rite of Islam. The fiery Omar, when askt, why he kist the stone, said "Verily, I know that thou art a stone; thou doest no good or harm in the world, and if it was not that I saw the prophet kiss thee, I would not kiss thee"—(*Mishkat ul Masabih*, Book XI : ch. iv. pt. III.) Modern intelligent Mohammedans, when askt why they kiss the stone, reply, "God knows, we do not."

Below the representation of the Kaaba is depicted the famous station of Abraham, a stone 20 inches long by 15 inches wide. It is in the shape of a basin, and is buried in the earth. The name of Abraham is connected with it from the tradition that he first built the Kaaba.

Below this may be noticed the famous "Beer Zemzem," Well of Zemzem, or Well of Hagar, which is claimed to be the water which Hager saw, when Ishmael was dying of thirst. The Moslems ascribe miraculous virtues to its tepid waters, and the manufacture of bottles or jars for carrying the water to distant countries has developed into quite a trade. The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot, the keepers of the well draw up a bucket, the pilgrim drinks a little, and the rest is poured over his body, and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washed in it! Prof. Hankin, of London, analyzed the water and published the result in the *British Medical Journal* of June, 1894, as follows:

| | |
|-------------------------------------|-------|
| Total solids in a gallon..... | 259. |
| Chlorine | 51.24 |
| Free ammonia parts per million..... | 0.93 |
| Albuminoid ammonia..... | .45 |

Prof. Hankin says that this water "contains an amount of solids greater than that in any well water used for potable purposes."

Even when cholera is raging, the same use of this well is continued; no wonder that it becomes the means of conveying and increasing the cholera germs among the unfortunate pilgrims, so that the European government have urged the Sultan to enforce a reform, cleanse this water, and protect the lives of the pilgrims.

Around the circle are the praying places of the Malikis, the Hanafys, the Hanbalys and the Shafi-is, the four great sects of Islam.

Around the quadrangle are 20 gates, such as Bab-su-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the

Mule, Safa,* of Farewell, of Wisdom, etc., etc.,—besides various shrines.

PLATE III.

On the third page are represented the Holy Places of *El Medizet*, the tomb of Mohammed.

The Koranic passage at the top reads as follows:

"Said the prophet, may God bless him and grant him peace! Who visits my tomb, has my intercession."

The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the Strength of Islam, the mosques of Hamzeh, Abu Bekr, Ali and Silman, the tomb of Othman, and various other shrines.

PLATE IV.

This page contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the centre of the page. The verse of the Koran at the top is from Sura XVII.:

"Praise be unto Him who transported His servant (Mohammed) by night from the sacred temple (of Mecca) to the farther temple, the Mosque El Aksa (of Jerusalem)."

The Mosque commonly known as the Mosque of Omar, is here styled "Beit el Mukdas" or the Holy House. Under the dome in the black circle is the "Rock of God," or the "Suspended Stone." Every visitor to this Mosque is startled at finding within it, surrounded by the iron railing, an enormous naked rock. This was very probably the summit of Mount Moriah. Moslem traditions say that when Mohammed made the famous "Mi'raj" or midnight journey from Mecca to Jerusalem, and started to ascend to heaven, this rock followed him until he kicked it back with both feet, leaving the prints of his two feet in the rock, which has ever since remained suspended in the air! The two footprints of the prophet are pictured below the rock.

Below this are the Scales of "Mizan," in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. Men's good deeds are to be placed in one scale-pan and their evil deeds in the other. The good deeds are the Mohammedan good works, viz.: (1.) To repeat the Creed or Formula "There is no God, but God, and Mohammed is his Apostle." (2.) To give alms to the poor. (3.) To pray five times a day. (4.) To keep the fast of Ramadan. (5.) To make the pilgrimage to Mecca. If one observes these outward rites, his good deeds will outweigh any possible evil deeds. The Arabs have a proverbial saying, "If a man has been to Mecca once, well and good; if twice, have an eye on him; if three times, have nothing to do with him, he has become so holy that he is dangerous," i.e., he has laid up such a stock of religious merit that he can commit any amount of sin with impunity.

At the bottom of this fourth page of the Certificate is the great *Bridge of Siraat*, of vast length, the width of a hair, and sharp as a razor, over which every mortal must walk barefooted. At the right

* The Hills of Safa and Merwah, a short distance outside of the Heram, beyond the Bab Safa, are two hills, Safa and Merwah, on the top of which in Pre-Islamic days stood two stone idols, worshipped by the Pagan Meccans. When they accepted Islam, it was on condition that these two sacred hill-tops continue to be visited as a part of the holy pilgrimage. So to this day, every Mohammedan pilgrim, however grave, learned and dignified, must run seven times from the top of Safa hill to the top of Narwah hill, as did the old pagan Arabs. When asked, why do you do this? they reply, "Allah knows, we do not." This is another instance of the adoption and adaptation by Mohammed of the superstitions of paganism in order to win the Meccans to his cause.

of it is the pit of Jehenaam or hell, and to the left Jenneh or Paradise. A hazardous feat it is to make the journey, since on it depends one's eternal destiny.

Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel, Toor Sina, or Mount Sinai.

This Certificate is the Moslem's passport, as it were, to Paradise. It gives one in brief an epitome of Mohammedan faith and practice. Islam is a religion of works, of human merit. There is no way of salvation by a Redeemer. These 200,000,000 of Moslems sorely need to be taught the true way of life, even salvation by faith in Jesus Christ, their true prophet, priest and king.

THE ENTRANCE OF ECUADOR.

BY GEO. S. FISHER, DIRECTOR OF THE GOSPEL UNION.

A few days of tossing on the sea, a short ride across the Isthmus, a calm journey down the coast and "Over the line," four days of travel on mule-back, toiling up the mountains, a wet, cold night in a shepherd's hut on old Chimborazo, 14,000 feet above the sea, a day and a half by stage and I arrived in sight of Quito—a city whose history is shrouded with a record of licentiousness, murder, rapine, torture, ignorance and superstition—all that cruel Spain, the unscrupulous priests and inhuman rulers could make it; but the streams have washed the blood away, the rocks are dumb, and she still lies at the feet of old Pichincha, fair and beautiful, and, thank God, I believe that for her the first rays of light are streaking the mountains and the *morning dawneth* when there shall be here sounded out the true and glorious Gospel of the Son of God.

A few mornings after my arrival I climbed the mountain for a short distance and sat down to pray to the Great Creator and to look over the city. Though 10,000 feet above the sea, Quito is situated in a valley almost surrounded by mountains, and three or four snow-capped peaks are to be seen on a clear day, among them the lofty whitened head of Catopaxi, some 18,000 feet high. It is not now an active volcano, but sends forth enough light steam to form a cloud that appears to sit upon its brow like a silvery plume. The city contains 60,000 people, and is built very compactly, the streets are paved, and fountains where the drinking water is obtained, play in all the principal piazzas, while numerous streams of water run through the city underground. The climate is quite cold, plenty of rain falls, and hail is not infrequent. But a few hours distant hot valleys are reached, while wheat, corn, potatoes, etc., are raised in other parts, so that the markets are well supplied with eatables, which are generally sold very cheaply. The best restaurant in the city serves meals—about five courses—for twenty cents, and house-rent is quite reasonable. Wool abounds, and some very good, but coarse, cloth is manufactured. Almost the entire work of the city is performed by the Indians, and their powers of endurance are marvelous, but they are poorly paid, and are kept in ignorance and poverty.

Perhaps one-fourth of the city is occupied by churches, convents, etc.—one of the churches with its attachments covering nearly two

entire blocks, and is enclosed with a great high wall. From the days of the killing of Atahualpa, king of the Incas, by the Spanish troops, to the present time, the Indians have been treated very much as were the children of Israel under Pharaoh. The Catholic religion has been supreme, the Bible is almost unknown, and the priests have become rich and wanton, and are the fathers of many of the inhabitants. I have met here one of the chief priests of the Cathedral, who, it is believed, poisoned the Archbishop, because he spoke against their evil practices—at any rate, the Bishop drank the communion cup and fell dead. Sermons are no longer preached, but dozens of bells seem never to cease their clanging, calling the people to their idolatrous worship. Images are to be seen almost everywhere, and feast days to certain saints are most numerous. Processions march the streets, men with lighted candles, and the priest, arrayed in his vestments—walking under a canopy carried by a boy—on his way to administer “Extreme Unction” to the dying, while men take off their hats and women fall upon their knees on the pavement. This very day I saw a number of horrid looking images carried about the city, before whom, I suppose, some time or other, the faithful are to fall down and worship. Nuns have been paid by the government to teach the Indian children, but only attempted to instruct them so that they could read mass. Many of the people live together as man and wife without being married, because the priests charge such an exorbitant sum for performing the marriage service. All sorts of means are used to obtain money from the now poverty-stricken people. Collections are taken up in a silver box with a crucifix attached, the people kiss the image and drop their money in the box—even the dead are not at rest, for, unless the grave rent is kept paid up, the remains will be exhumed and carried to the burn pile. I do not wonder that in his day Luther’s soul was moved within him until he was forced to cry aloud. Oh, that to-day our God would help us confess our own sin—the sins of the professing Christians of our own land, and then cry mightily for the desolate blinded people of this country, tottering fast into the grave and utter darkness forever.

Some thirty years ago, under the reign of President Morena (The Tyrant), a large number of foreign priests were brought into the country to help him, “Hold the people.” He was finally stabbed as he came out of the Cathedral, and from the date of his death, about 1880, until a year ago, there has been no strong or lasting government. The liberals desired many changes and struggled a little, but the priests and church party were so firmly entrenched, that there seemed to be no possible means of gaining a victory. But our God had heard the cries of the poor down-trodden people, and was making ready his Chariot of Deliverance. His ways are not our ways, but He maketh the wrath of man to praise Him.

Something over a year ago Japan, then at war with China, wished to buy from Chili the warship “Esmeralda,” but under some treaty or international law she could not sell to her without probable trouble. Ecuador being considered a small obscure nation, it was suggested by Chili that the ship take the Ecuadorian flag and be sold as her vessel. The President, the Governor at Guayaquil and the Consul at New York entered into the agreement, and, it is said, received \$400,000 for the sale of the Ecuadorian flag, as the transaction was termed. In some way the action became known, a revolution was started at Gua-

yaquil and the President was obliged to flee. The old Government being conservative, *i. e.*, for the clergy, the liberals of course now came to the front. A "Hunta," or meeting of the leading men of Guayaquil, was called and they decided to send for Gen. Alfaro, who had been fighting for liberty for many years, but for some time past had been exiled in Central America, and proclaimed him "Jefe Supremo." He came at once, bringing with him Gen. Franco, who had also been exiled as a liberal. From Quayaquil Gen. Alfaro marched with his troops up country, taking the cities as he went, without very much of a struggle, occupied Quito, the capital. His officers and soldiers then began the work of taking the different provinces and cities, and an election was soon ordered for delegates for a convention to reform the constitution and elect a president. There are no real elections in any part of South America—the ruling officer simply reelects himself with the aid of his troops, or designates some friend for whom the few votes are cast, and Gen. Alfaro's men were, of course, all elected. Trouble, however, arose at Cuenca in the south, and the General was obliged to go once more to battle. After quite a severe fight Cuenca was taken and the country quieted.

On taking hold of the country Gen. Alfaro at once stopt the payment of state money to the church—perhaps a million sucres per year, or \$500,000. He also found that the priests were the strong enemies of his party, and were using their vast wealth and power against the government, he therefore confiscated some of their property, and they were pretty thoroughly driven out of the Oriente and the province of Manibe, and a number of them were exiled. Three o'clock in the morning was the regular time for confession and mass, and as few people but women attended at this hour, and the priests were probably using the churches for immoral purposes, he ordered that the churches should not be opened until five o'clock. The Archbishop instructed the priests to stir up the people against the government, until he was in a measure silenced, and he now pretends that his life is in danger, and that he has left his palace and is in hiding in the city. Undoubtedly the priests and church party understand that a change has taken place, but the conservatives have much of the wealth of the country, and the priests are never known to give up.

Gen. Franco is next to Gen. Alfaro in command of the troops and is stationed in this city. He is supposed to rule with a much stronger hand than the President, and he is much feared. He has placed the city under martial law, and the whistle of the sentinels day and night on nearly every corner, the concerts given by the two military bands, with soldiers attacht, the marching of the troops through the streets, all tell the people that a ruler is in their midst. A short time ago a conspiracy was formed to assassinate him, but it was discovered, the head man apprehended in the morning and shot at 4 P. M. This caused quite a stir, and Mr. Morla, the head government minister, and others resigned, but the general seems not at all disturbed and walks or rides in the streets with a friend or two, and holds the key to the city. Both Gen. Alfaro and Gen. Franco have received me very kindly, and offered any assistance in their power.

I have found here a small grammar of the Quichua language, printed in Spanish, and have had a short conversation with a nun who has been in the Oriente for seven or eight years as a teacher for the Indian children. Archidona, the capital of that province, is over the

eastern range, and some seven or eight days distant, but there are no roads, and a person must walk or be carried on the backs of Indians. That town is, however, only two or three days from the Napo river, at a point where it can be navigated by small vessels to its confluence with the Amazon. The country is supposed to be healthy, and parts of it inhabited by tribes of wild Indians who speak dialects of their own.

I find quite a number of people who are now openly opposed to the church and the priests, and while I believe that during the past years brave, wise, Holy Ghost laborers could have lived here, and possibly with much persecution disseminated a good deal of Gospel, I can now see no reason why God's chosen workers should not come here very soon. However changable the people may be, and whatever may in the future befall the present liberal rulers, our God still sits upon the throne, and He is well able to care for His own so that they may glorify His Son in life or even in death.

The Gospel Union, with headquarters at Kansas City, Mo., has already undertaken a work for this country. Laborers are now at Guayaquil. Brethren pray for us.

* * * *

At the annual summer Bible School of the Gospel Union held at Crete, Neb. (July 17-25, 1895), it pleased God to pour out upon the Christians there assembled an unusual spirit of prayer for the evangelization of the world. Without premeditation they were led to pray especially for the opening up of South America to the Gospel and the sending forth of missionaries to that land. The interest culminated in an all-night prayer-meeting and an offering of money, jewelry, etc., amounting in all to about \$150.00 for the opening of a new mission in the Neglected Continent. To human eyes this was the beginning of the work which has now resulted in the sending of four missionaries to the hitherto closed country of Ecuador. We say to human eyes, for in the councils of God the work had been begun before our prayers were offered. It is well known that by the Constitution of Ecuador all forms of religion, save the Roman Catholic, are prohibited from being preacht or taught, and the fanaticism of the Jesuit priests, by whom the country is overrun, had served to re-enforce the law and make the preaching of the Gospel there exceedingly difficult and dangerous, if not impossible; and the result has been that there has never been any settled Protestant missionary work undertaken in the country. There have arisen, however, from time to time in Ecuador some who have opposed this policy by pen and sword, and who have attempted to bring about such a revolution in the government that the Constitution might be so revised as to grant religious toleration; but this liberal party has been hopelessly in the minority, the conservative element controlling both the mass of the people and the wealth of the country, while behind it was the tremendous power of the Jesuit priesthood. But God was working for Ecuador. Almost simultaneously with the Kansas Bible School a revolution was inaugurated which has gone forward until Gen. Alfaro has been elected, the first liberal president of the Republic; the Constitution has been revised, and we have now every reason to believe that religious toleration has been granted.

It seems to us that under such clear leadings of the Providence of God, there is nothing for us to do but to send out missionaries as rapidly as God may permit us to do so. The faith of the people in

the Jesuits is shaken, the doors are opened inviting Protestant missionaries to enter, and now is the time to move forward before the country shall settle back into infidelity and atheism, or invite the priesthood to resume control. Delay at this time may mean (as in the case of others of the South American countries) a relapse into a condition worse than that from which it is now emerging.

THE THREE YEARS' ENTERPRISE.

In an appeal issued with reference to the approaching completion of the first hundred years of the Church Missionary Society, the committee say in part:

"On April 12th, 1899, the Church Missionary Society will have completed its first century. The one hundredth year (April 12th, 1898, to April 12th, 1899) will be its second jubilee year, and will call for an observance marked by still deeper thankfulness, and still greater large-heartedness in offering to the service of the Lord. . . . While we would praise Him for His blessing, the attitude of all His servants should be one of deep humiliation on account of the inadequacy of their efforts, and of the neglect by the Church, as a whole, of His solemn command to preach the Gospel to every creature, to make disciples of all nations. That after the lapse of nearly nineteen centuries since that command was given, at least one half the present population of the world should never have heard that there is a Savior for them (to say nothing of the myriads who have died without hearing such glad tidings), is a fact that should humble the Church in the dust; and no joyful commemoration should be allowed to cause it to be forgotten for one moment.

"For this reason, the committee desire to turn the thoughts of the whole society to the consideration of the great and world-wide work of evangelization. . . . The committee accordingly propose to devote all the attention that can be spared from the constant demands of current work during the three years to two great objects:

"I. *A comprehensive review of the Society's position and methods*, particularly in the mission-field—tho not excluding its home administration—with a view to the detection of weak points, the correction of errors, the application of the experiences of one mission to the circumstances of another, the more effective distribution of forces, the inauguration of such fresh plans as may conduce to more stable and lasting results. . . . In particular, to give careful attention to the position and needs of the native Christian communities called out of heathendom through the Society's instrumentality; for the evangelization of the great heathen nations will not be accomplished by foreigners. . . .

"II. *A large increase in the Society's evangelistic forces*; and this with three great objects in view—viz.: first, the strengthening and consolidating of the existing missions of the Society; secondly, the extension of its operations, both in present work and in regions beyond; thirdly, the promotion of the spiritual life of the native Christian communities, with a view to more active and fervent evangelistic effort on their part.

"But there are two essential requirements for the taking of whatever measures may prove to be desirable—viz.: *more missionaries*, and

more means for their maintenance. And with a view to these, the committee propose the following steps:

"1. To foster and extend in every possible way the Society's existing agencies, old and new, for spreading and deepening missionary zeal and interest. . . .

"2. To seek fresh opportunities of reaching various particular classes of the community. (Men, women, boys, girls, students, and children.) . . .

"3. To open communications with several organizations already at work among some of these classes, such as the Church of England and Church of Ireland Young Men's Societies, the Young Men's and Young Women's Christian Associations, the Girls' and Young Men's Friendly Societies, the Children's Special Service Mission and Scripture Union, etc.; not with any idea of their specifically helping the Church Missionary Society, but rather that the Society may be able to help them in the efforts already being made by them (or some of them) to awaken a missionary spirit among the classes for whose benefit they exist.

"4. To take fresh steps for the circulation of missionary information, particularly of the latest current intelligence. The committee propose to issue a *monthly letter*, containing the latest missionary news, in such a form that it may, if desired, be read as it stands from the pulpit at a Sunday or week-day service. . . .

"5. To encourage definite and believing prayer, private, or in the family, or in social or parochial meetings, by supplying friends with topics for prayer, either in the above-mentioned letter or separately.

"6. The committee fully hope that the general interest aroused by these and other plans to be specially developed during the three years will, if inspired and directed by the Holy Spirit, give such an impulse to missionary zeal and interest as will call forth immediate and numerous offers of service. . . . If in the seven years from October, 1887, to October, 1894, the Society did, without realizing it at the time, send out additional missionaries in such numbers that, at the end of the seven years its staff had actually doubled, surely in the coming three years a similar advance may be looked for, if the Lord pour out upon his people the spirit of self-sacrifice. . . .

"7. The committee consider that the sending forth and the maintenance of these immediate recruits should be a principal purpose of the new and special freewill offerings which many friends will wish to make during the three years. No object will so surely call forth liberality and self-denial as the sending out of more missionaries for the evangelization of the world. The committee therefore propose to apply to the support of the new missionaries not otherwise provided for, and of any development consequent upon their going out, such of the centenary or second jubilee offerings as may be made in the following ways:

"(a) The committee invite their friends to adopt St. Paul's direction in 1 Cor. 16:2, and to 'lay by them in store,' Sunday by Sunday, some additional weekly contribution, however small, over and above their ordinary subscriptions, toward the support of the three years' reinforcement; such offerings to be paid in from time to time, either through the associations or direct.

"(b) The committee recommend the adoption of the plan of raising additional contributions for the support of individual missionar-

ies, either as personal substitutes for service, or as 'our own missionaries' for individual parishes or branches of the Gleaners' Union or other bodies. . . .

"The committee will remind their friends that while they rejoice to continue the policy of faith to which they believe God led them eight years and a half ago, and to send out all qualified missionaries in full trust that He who has called them will provide the means for their support, they are bound to combine effort with faith, and to seek new methods of increasing the funds; and as the income, notwithstanding its unexpected growth in the last few years, is still insufficient for the upkeep of the existing staff and machinery, the committee do not doubt that the plan of utilizing the interest which the Society's second jubilee or centennary will arouse, and of employing the funds that will be contributed, primarily for the increase of the Society's evangelistic forces, will command general approval. The committee do not contemplate the formation of a great centennary fund. To name a figure for such a fund would be either to cause disappointment if it were not reached, or to limit the liberality of God's people if it were reached. But as the year of the second jubilee approaches, the committee will issue a list of special objects, other than the three years' reinforcement, to which special thank-offerings can be appropriated. . . .

"The committee earnestly desire that the three years should be a period, not only of progress on the part of the Church Missionary Society, but also of a general advance in the whole Church toward a deeper realization of her responsibilities to her Divine Master for the fulfilment of His great command. In several ways these and succeeding years will be a period of centennaries. In 1898 the Society for the Promotion of Christian Knowledge will celebrate its second centennary; in 1901 the Society for the Propagation of the Gospel will celebrate its second centennary; and in 1904, the British and Foreign Bible Society its first centennary. In addition to this the close of the nineteenth century itself is suggestive of solemn considerations. It is true that if the Christian era should date four years further back than the common reckoning, as is generally believed, 1900 years since the birth of our Lord will be completed this year; but still the very change from the expression nineteenth century to twentieth century will be a natural occasion for review of the past and preparation for the future. . . .

"The committee do not at present put forth any suggestions for the observance of the Society's second jubilee itself. . . . What is needed is that every member and friend of the Society and of the missionary cause should (1) *intend* to move forward, (2) actually *move* forward, and (3) feel and know that he *is* moving forward; that he is not to-day where he was yesterday, and will not be to-morrow where he is to-day. And this applies to prayer for missions, to the study of missions, to the exercise of influence upon others in regard to missions, to the dedication of our substance to the Lord's service in missions, to the daily 'submitting' of 'ourselves wholly to His holy will and pleasure,' ready to go where He sends us and to do what He bids us. It is little indeed that any of us can do; but if every individual Christian will do that little—not the little he is doing now, but the little he can, if he will, do besides—in prayer, in influence, in offerings, in personal service—then the Lord will do great things for us whereof we shall be glad."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The General Missionary Outlook.

BY REV. GEORGE W. PECK, L.L.D.,
BUFFALO, N. Y.

For our sakes, no doubt, this is written : that he that plougheth should plow in hope ; and that he that thresheth in hope should be partaker of his hope. (1 Cor. 9 : 10.)

Theodore Christlieb remarks at the beginning of his "Universal Survey of Protestant Foreign Missions," that it is "a hope inspiring review. * * There breaks upon us, in our days, and grows more and more complete, the age of universal missions."

Other authors of perhaps wider personal observation, tho no better students of the theme, agree that the times in which we are permitted to live, are unparalleled in their missionary enterprises, and it has come to be recognized that, "the Church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign."

Reliable figures are not always available. I have selected some from Dennis, Pierson, Todd, Gracey, Christlieb, Adams, Gordon and others of our best authors, and from our current periodicals and reports.

Take the year 1825 as our first landmark. There were then only 60,000 Christians in all the mission churches of the world. The annual rate of increase was then so small that it was sometimes a question whether the diminutive results justified such prodigious efforts.

In 50 years from that time the annual increase of Christians in mission fields was equal to the previous sum total, 60,000, and in 70 years from that time the annual increase of Christians in mission churches was 100,000 ; from a few scattered converts each year to over 100,000 converts each year, in a little

less than three quarters of a century. It took the whole of the first hundred years after the birth of Christ to gather 500,000 Christian adherents in the whole world, and now we are gathering over 100,000 converts each year in the foreign mission fields alone. Surely, our God is marching on.

In the year 1800, before the era of foreign missions began, there were 200,000,000 Christian adherents in the whole world. The next ninety years of this great missionary century showed an increase of total adherents to Christianity of 270,000,000. Thus, on the average, Christianity expanded more than 30 times faster during each decade of the missionary century, than it did during each decade of the previous eighteen centuries.

What are the facts with reference to the United States? In 1750 evangelical church membership in the U. S. included only one out of every 13 of the population. At the end of 42 years the church membership included only one out of every 18 of the population. During the next 25 years five great missionary boards were organized in the U. S. largely for work in foreign fields. Since that period evangelical church membership has increased in the U. S. from one out of every fourteen to one out of every four and one-half of the population. That is to say, while we have been plowing and reaping at the rate of 100,000 converts a year in the foreign field, our home church membership has increased from about seven per cent. to nearly twenty-five per cent. of our population.

As an encouraging feature of this condense exhibit, the rapid spread of the English language and the wide circulation of the Scriptures are interesting items. In 1800 the English language was used by only 24,000,000 of people,

but in 1890 it had become the vehicle of thought for over 115,000,000, outstripping its nearest competitors among the Russian, German, Spanish and French tongues by more than 35,000,000. As a consequence the Bible of our own splendid vernacular, by far the widest medium of communication between the Christian forces of to-day, very naturally follows the "King's English" to every nook and corner of the world. The Bible is also published and circulated in more than 350 translations into languages spoken by 1,400,000,000 people, so that its present annual circulation exceeds 6,000,000 copies, and its total circulation during this missionary century exceeds 256,000,000 copies.

Here we discover a mighty missionary force at work. By competent authority it is estimated that not more than 8,750,000 copies of the Bible were issued from the time of Moses up to 1804, a period of thirty-six centuries. From 1804 to 1896, less than one century, more than 256,000,000 copies of the Bible were issued. With the Bible in the hands of the people, ancient apathy gives way to modern missionary activity, and as our tireless presses and increasing agencies continue to sow the gospel seed, we will continue to plow and sow, to reap and thresh in hope of glorious rewards.

The objection is frequently made, that it is a waste of time and money to attempt to force the religion of the western world upon the people of the Orient, whose habits and customs are so widely different from our own.

This, indeed, when our Lord Himself was an Asiatic, and when Chaldean shepherds, watching their flocks by night upon the plains of Shinar, were the first to hear the glad tidings of great joy to all people. Our religion was born and cradled in the Orient. It was preacht and practist in the Orient in its prestine purity, by the Son of God himself.

Mesopotamia, Egypt and Arabia, and indeed all the adjacent lands, were laid under contribution to solidify and ex-

tend the Savior's kingdom throughout the habitable world. The Orient will furnish the material for the proper interpretation of the Scriptures, as within that Orient these were almost exclusively confined for 4500 years. Hundreds of its cities, towns, rivers, mountains, and present inhabitants, are living witnesses of the truth of the inspired word, and will reward extended tours for independent investigation in the interests of Biblical interpretation. The stamp of scientific accuracy and approval which these lands and people give to the geography, history, botany, geology, topography and ethnography of the Bible, are so satisfactory to the honest and industrious inquirer that he cannot help regarding them as necessary links between the distant past and the living present.

These statements give only a faint idea of our real indebtedness to the Orient. The Christian world should pay, without further delay, its indebtedness to the fatherland of the prophets and apostles by saving their unregenerate successors. Educated natives in the east recognize the most perfect adaptation of our religion to all their needs, and this is proving to be a collateral encouragement of prime importance. Keshub Chunder Sen, one of the most learned Hindus, made use of the following forcible language:—"When I reflect upon the fact that Christianity was founded and developed by Asiatics in Asia, my love for Jesus becomes a hundred-fold intensified."

The Outlook in India.

REV. H. F. LAFLAMME, COCONADA,
INDIA.

Tho the statement that 15,000,000 of the population of India can read and write English has been repeated, it is very wide of the mark. Not that many, altogether, can be considered literate in any one of India's many vernaculars. The comparison, as regards literacy, between the United States of America and India, of each 1,000 males, and

the same number of females, stands thus:—

| | <i>Males.</i> | <i>Females.</i> |
|------------------------------|---------------|-----------------|
| The literate in U. S. A. are | 725 | 406 |
| “ “ “ India | 109 | 6 |

That makes but 5 per cent., or 14,500,000 of the people who can read and write any language. Out of that number only 537,811 speak English. Excluding from this last total the English residents, such as troops, civil servants, traders, the handful of missionaries, etc., the residuum represents the English-speaking natives, who number only 388,032. Tho this class make themselves heard thro the press, and on the platform, the attention of enlightened Christendom thus drawn to them is out of all proportion to their influence and importance. Superstitious, idolatrous, degraded, ignorant India, with her teeming millions sleeps on unconscious of their very existence as far as any significant effort on their part to enlighten her is concerned.

India's eternal hope lies in the missionary of the cross. Her peoples' illiteracy makes the colportage campaign a feeble factor in her evangelization. That same limitation, while calling loudly for Christian schools as a relief, places them as an immediate and rapid evangelizing agency largely out of the count. Native agents, in greatly multiplied numbers, fired with a holy zeal, prepared and sent forth by native churches, will be the final efficient factor. But these are war times. Those vast millions are dying at the rate of twelve millions a year. They cannot await the preparation of even the effective native agent. The 800 ordained foreign missionaries from Protestant Christendom are entirely inadequate. The immediate, emphatic, urgent call is for 5,000 more ordained missionaries from the warm heart of Christ's people, and a large contingent of select Christian women to meet the peculiar needs of India's secluded womanhood.

If the Queen-Empress of British Dominions needs to keep 73,000 of her

choicest troops, and about 12,000 or more of her pickt men in the railway and civil service of India, to preserve and administer that empire, besides the large staff of native officials, then surely it seems a very reasonable request to ask that 5,800 ordained missionaries, with a large number of single ladies, should be engaged in the conquest of that continent in the name of the Lord Jesus.

Outlook in India.

REV. D. O. FOX, POONA, INDIA.

What is the outlook for the conquest of India for Christ? This is a very interesting question. A beginning has been made towards this end. There is an army of hundreds of workers in the land. Thousands of converts are gathered into the Christian fold every year. But what are these among the millions that fill this great empire. These workers were never more conscious that they are face to face with opposing forces that no human power can overcome.

There are two elements at work in India which, together, give promise of wonderful results. 1st. There is a growing spirit of *oneness* among the missionaries of nearly all the different denominations. This oneness that comes from love to God and to one another, is becoming a marked feature among them. It is a cause of great joy to all. They freely and heartily unite in missionary conferences, all-day prayer-meetings, camp meetings, district conventions and Bible readings. 2nd. There is a united cry going up to God all over the land for the gift of the Holy Spirit. They study the Scriptures with reference to this experience, and are seeking it in all their meetings. In this they are following the apostolic practice. As in apostolic times, so now in India, there is coming the Divine power that follows the baptism of the Holy Spirit. The results will be glorious.

Outlook in Burma.

BY REV. DAVID GILMORE, RANGOON,
BURMA.

When I left Burma last March, the prospects for missionary work—at least for the work of the American Baptist—were generally regarded as brighter than ever before. The most significant feature is the changed attitude of the Burmans towards the Gospel. The Baptist mission has in the past been blest with great success in Burma; but this success has been principally among the Kavens, a non-Buddhistic race. The work among the Burmans (who are Buddhists), while equally faithfully done has, until recently, had comparatively meager results. But now all over Lower Burma it is noticed that the Burmans are much more ready to listen to the Gospel. The number of those desirous, or at least willing, to embrace Christianity, is steadily increasing, and many more Burmans are being baptized now, than was the case five years ago.

Other important signs are: the great increase of Bible reading among the Christian Kavens, due to the introduction of a cheap and portable photo-engraved Bible; the extension of work among Telegus and Tamils by the Baptists, who for the past two years have had a missionary devoting his whole time to this work, and the organization of a Conference by the American Methodist Episcopal mission in Lower Burma. The Methodists are evidently determined to take up work for the natives with the same energy they have shown in their Eurasian work in Rangoon.

The Outlook in China.

BY REV. M. C. WILCOX, PH.D., FOOCOW,
CHINA.

During the last few years China has been making history far more rapidly than ever before. The recent war with Japan, in which China lost every battle, will doubtless prove a greater benefit, in the sequel, to the larger country than to the smaller.

Previous to the war with Japan, China's principal attention and fears had reference to certain distant nations, but now it has been practically demonstrated that her nearest neighbor is an ambitious and powerful enemy. In order to cope with this enemy, China has no alternative but to accept heartily and sincerely those western inventions and sciences that have helped make the Island Empire such a mighty force in the Far East.

Many things seem to indicate that a new era is dawning in "the Land of Sinim." The recent visit of Li Hung Chang to Europe and America has doubtless much significance. Li is regarded as the leader of the progressive party in China. His numerous, practical questions while in this country, show that he sought information which he hopes to turn to good account in his native land. It is highly probable that western inventions will soon be introduced into China as never before, and that railways will be built for military purposes primarily, but ultimately for general use.

Recent letters from China indicate an increasing interest in western affairs and in Christianity, despite the riots of last year, and the deplorable Kucheng massacre which, on August 1st, 1895, deprived the writer of eight valued fellow-workers of the Church Missionary Society of England. Yet from that region, and also from the scene of the riots in West China, there come cheering reports, which betoken the dawn of a brighter day of opportunity.

Rev. G. B. Smyth, President of the Anglo-Chinese College, connected with the Methodist Episcopal mission at Foochow, writes:

"There are many signs of a great awakening of interest here in things foreign. Large numbers of people are attending the churches. Over 100 have joined Tieng Ang Dong (a leading Methodist Church) on probation since conference. Of course, it would be a mistake to suppose that all this is a religious awakening. . . . I think the

greater part of it is not. It is rather a feeling that the future belongs to the foreigners, or to those who learn their secrets. . . . Some of the new students at the college are from some of the most important families in the city. One is a nephew of the Au Kuang magistrate, another is a grandson of the Chek Kiang Taotai."

So much from one whose statements are sure to be sufficiently conservative. I will now quote from a missionary who is sufficiently optimistic, but probably not too much so in view of all indications, Rev. W. N. Brewster, of Hinghua, China:

"We are growing as rapidly as we have men to shepherd the people. The people and the officials are in general very friendly. . . . Hinghua mission, when organized separately from the Foochow Conference, will have over 5,000 members and probationers. . . . A missionary's life, if anything, is one of faith; he 'sows in hope.' The blackness of the heathen night enshrouds him like a pall. Even though he report 1,000 converts in a single year, what are these to the thousand times 1,000 souls in his district that are, to all except the eye of faith, as far from Christ as ever. . . . You ask me, 'Watchman, what of the night?' 'The morning cometh.' It is here."

The Japan Problem.

REV. C. A. CLARK, MIYAZAKI, JAPAN.

Japan has come to the "problem" stage. Problems great and grave have arisen; problems of education, of property, of theology, of cooperation; problems calling for great wisdom and patience and wakeful nights and earnest prayer, and above all, for Christ-like love.

But the compound problem, which towers above all these problems, and makes them seem small, is: How shall we get the Gospel message into the ears and hearts of the forty million people who have never yet heard a lisp of it, and how shall we persuade the other

two million who have heard, more or less, to accept the Gospel offer, and how shall the forty thousand Protestant Christians of Japan be helped to fuller faith and larger work? This is the great Japan problem.

America has its problem of the masses; but in America it is the problem of persuading the two out of every three who are not members of evangelical churches, to accept Christ and the Christian life. In Japan, it is persuading the nine-hundred and ninety-nine of every one thousand.

Here the two refuse Christ, not from ignorance, but from deliberate choice. There the nine-hundred and ninety-nine do not choose because they do not yet know of the Christ.

Suppose the case verest, and the United States to be in the condition of Japan—circled by isolation and steeped in heathenism for twenty-five hundred years, all the people Buddhists, Shintoists, Confucianists, Atheists or Pantheists,—a large part of them all of these at once,—our present material civilization—railroads, telegraphs, school-system and the like, all gotten from abroad within the past thirty years. Then suppose that only thirty-five years ago missionaries from Asia began coming to *such an America* to make us acquainted, for the first time, with the Bible and Christianity, and that to-day—carrying out the proportions,—there were but 800 of those Japanese and Chinese men and women working for us as Christian missionaries, and but 65,000 of our 65,000,000, who call themselves Protestant Christians, while over nineteen twentieths of the rest had never heard a word of Christian teaching. What our problem would be in such a case is the problem of Japan to-day. Prayers and sympathy are needed for the Japan missionaries and Christians, who are facing these difficult minor problems. But we must not let these obscure our view of the large problem. It is not retrenchment and withdrawal of missionary help, as some have suggested, but deeper sympathy and more earnest

prayers, and renewed and continued effort, and still larger offerings of men and money, for years to come, that are needed to help in solving the great problem of Japan.

Do the Japanese desire this help? A few may not. But any one who knows the feeling of the great mass of the Evangelists and Christians will not hesitate to say yes, very emphatically. While the spirit of independence is strong, and sometimes is manifested in conspicuously unpleasant ways, yet all but the very few realize that Japan must have outside help for a long time to come, to accomplish the evangelization of the nation. Let us not forget the great problem!

Bible Distribution in Nagoya, Japan.

In the spring of 1895, the missionaries residing in Nagoya, together with some of the native workers, representing four denominations, resolved to undertake the work of putting one copy of a portion of God's Word into each of the fifty thousand dwellings in this city. Dr. W. N. Whitney of the Scripture Union greatly encouraged and substantially aided this work. A representative working committee was appointed by the contributors to the project, fifty thousand copies of the four Gospels, twelve thousand five-hundred of each, were specially ordered and printed for this work, the Bible Societies' agent making a reduction of 50 per cent. of the retail price. Systematic preparations were made to begin the work of distribution. A brief tract, introductory and explanatory, was printed, and a copy of it put into each portion of the Word. This tract singled out and called special attention to important passages. The committee held regular meetings, and the different phases of the work were fully discussed. Some Christian friends came to the meetings of the committee, and made well-meaning but discouraging speeches, declaring the undertaking dangerous, and one Christian pastor predicted

bloodshed as a consequence of stirring up Buddhist wrath by attempting a house-to-house visitation and distribution. It was well known that among these two-hundred thousand people, mostly Buddhists, two thousand Buddhist temples and five thousand priests, there would be some opposition; but the committee did not hesitate. All were eventually surprised at the mildness of the opposition. The work was begun by presenting to the Marquis Tokugawa and the four officials of Chokunin rank, well bound copies of the whole Bible. Neat, well-bound copies of the New Testament were presented to fifty-four officials of Sonin rank, and to gendarmes and police inspectors cheaper editions of the New Testament were given, and with each copy of the Bible and New Testament special letters of explanation were presented. With but one or two exceptions, the officials received the committee with great cordiality, and many of them seemed glad to inquire about Christian customs, etc. Portions of the city adjacent to the respective churches were apportioned to their workers, and the work of house-to-house visitation began. In some instances priests went in advance of the workers and threatened the people, if they should take copies of the Word. In other cases the distributors were closely followed, and all the portions left were gathered up for destruction. In some cases doors were barred in the face of the workers. In one section, covering several blocks of the most wealthy people of the city, an agreement was made that no one there would receive these portions of Scripture, and in some instances priests required the people to sign documents to the same effect; but no violence has taken place. From 2 per cent. to 40 per cent. of the offers made were refused, but the average will not exceed 4 per cent. or 5 per cent. In many instances people appeared glad to get the Word, and instances of direct good are known to have followed this work. The spirit of

inquiry has increast and some persons thus found are now attending the churches. Some small, isolated portions of the city still remain to be workt, but the main portion has been covered, and the remaining portions of the Scriptures have been divided among the four missions represented—the Presbyterian, Methodist Episcopal, Methodist Protestant, and the Church of England.

Some of the workers have met with rich experiences, and in this way alone the work has paid well. The borders of Zion have been enlarged and her bulwarks strengthened perceptibly in this city within the past twelve months, to which good work the distribution of Scripture portions has undoubtedly contributed no mean part. Much prayer has accompanied this work, and while we may never be able to tabulate results, sure it is that He who has made a definite promise as to the fruitfulness of His Word, will see to it that great results follow. Hundreds who would otherwise never have seen the true Word of God, have had at least one chance to read some of its truths, and have had the importance of the subject brought home to them.

To the end that those friends who have felt interested in this work may know what has been done, and in the hope that others into whose hand this writing may come, will unite with us in Nagoya in prayer that the Word which has thus been distributed, may long continue to burn its truths into the hearts of this people, this brief report is respectfully submitted, by order of the Committee.

D. S. SPENCER, Pres.,

A. R. MORGAN, Sec.

Nagoya, Japan.

The Outlook in Colombia.

BY REV. THEODORE S. POND,
NEW YORK.

This "Republic" (?) has a population of 4,000,000. A mixture of European races with Indians and negroes, resulting in a people where it is impossible to

draw the "color-line," for they "shade off" into *all* the colors which "flesh is heir to."

Nominally Romanists, the majority pay little, if any, respect to religion. They are given to vice rather than crime, are weak rather than wicked. Some regions are priest-ridden, others have very few, and some no priests at all. Northern Colombia is counted mostly as "liberal" in politics and religion.

Baptisms are frequent; confirmations rare; church going still rarer; and "confession," even once a year, at Easter, is practically almost abandoned in this region. Marriage is made costly by "The Church," hence is rare, save among the rich; but there are children none the less. Two-thirds are illegitimate. "Extreme Unction" is beyond the reach or the desire of the masses. It costs too much to die in the arms of "The Church." Hence the many die unshriven. Twenty dollars is the priestly tax for a funeral. Hence there is seldom any ceremony other than a thorough-going "wake," accorded by the neighbors, who carry the defunct in noisy, irregular procession at night, with lighted lanterns to the grave.

With only ten per cent. able to read, with frequent revolutions, with few or no houses, and all too little home purity, and with little or no religious spirit, the spirit of "faith and a sound mind," in the vast majority—it is not surprising that public morals are "at low ebb," while "progress" does not come within the "list of possibilities." Indeed, tokens of retrogression are too evident on every hand, save where foreign interests and enterprise employ and develop native resources.

In a word, Rome and heathenism have long ago formed a "close-joint" partnership, under the now ancient style and title of "Pope and Pagan." The fruits of this union in Colombia and all South America are exhibited to angels, devils and men on a scale at once colossal and continental.

In the midst of this thick darkness,

covering the people of Colombia, there are three little points of light discernible.

There is represented in that needy country just one missionary society. The Presbyterian Board of Foreign Missions has two ordained missionaries in the capital, Bogotá (150,000 inhabitants), four ladies and one native helper. There is one higher school for girls, with preparatory department. Another higher institute for boys and young men. These schools are well attended. There is one church edifice and book deposit and a congregation of 150.

Another point of light is the station at city of Medellín. (60,000 (?). One ordained missionary, his wife, and a native lady assistant—a school house for a day-school and for meetings; books for sale.

A third point is Barranquilla, at the mouth of the Magdalena river, the chief port of the whole country. (40,000). Here are two ordained missionaries, their wives and three ladies; two schools for girls, one for boys and young men, in training for native helpers; no place of worship save a school-room. This board can do no more now. There is only one ordained missionary to every million of souls, and there are only four hundred (400) evangelical workers—both native and foreign—to the 37 million of the Southern Continent.

Comment is struck dumb.

Since the last revolution not a tithe of the common schools are sustained; not a press in the whole country is wholly at disposal of the mission. There is not a hospital worthy of the name, nor a refuge for the 27,000 lepers who live unsegregated from the people of Colombia.

Not the merchants of the world, not the gold hunters, not the naturalists, certainly not Rome, ubiquitous and dominant, has neglected this country (among the very richest in natural wealth), but the Church which has the Everlasting Gospel to preach, has past by on the other side and has made of South America, "*The Neglected Continent.*"

Greater Strategy in the Orient.

BY REV. D. C. CHALLIS, SISTOF, BULGARIA.

The final settlement of the Eastern Question involves more than the arbitration of war, or the machinations of European diplomacy. It depends rather on the action of forces whose field is humanity, and whose measure is the march of the ages. Unconscious racial instincts independent of mere selfishness, and more potent than ministers or generals, are the plane wherein a "Providence that shapes our ends," finds its peculiar field of action.

The steady advance of Russian power in all these regions is not mainly owing to the skill of her diplomats, or the size of her armies. Her people are but a part of a great race whose "stream of tendency" overleaps and ignores all the labors of diplomatic map-makers.

From the fifth century onward we find the Slavic race, slow-going but steady, healthy, patient, industrious and prolific, has possessed all of Eastern Europe. Huns, Tartars and Franks have successively invaded and fought over these lands. The "unspeakable" Turk has settled in a darkening cloud, like locusts of the Apocalypse. But all these have past or are passing away without disturbing the stately movement of the mass. Freed from ancient despotism and the blighting influence of medieval priestcraft, the Slavic race will be to the East what the Anglo-Saxon is to the West.

Mohammedanism is a mighty force, but it is built on fanaticism and not on racial instinct. Blood is thicker than water and more potent than the foam of fanaticism. Diplomacy will exhaust its skill and play out its little game. Fanaticism will "foam out its own shame." Russian autocracy and Turkish atrocity will be alike forgotten, but the Slavic race, civilized and evangelized, will possess the land, and, joining hands with the Anglo-Saxon, will encircle the world with a girdle of peace.

The Outlook in Turkey.

It is not prudent to append names of contributors from within the Turkish Empire. *The Christian*, of London, collates whole columns from correspondence received at its office. We could readily do the same, but prefer to give a few extracts from the budget of *The Christian*.

“The attitude of the Turkish Government has never been so antagonistic as it is now. Leading Turks confess that Protestant teaching is loyal to the Government, but that it also opens the eyes of the people, and leads them to think for themselves, which is not compatible with the Turkish political system. Protestants are not allowed to rebuild their burned chapels and schools without permission from the Sultan himself, and such permission there is no hope of receiving. We have never had such discouragements to face as now. As compared with a year ago, the work seems to be in ruins. Many of the best men in all our congregations have been cut off. Every congregation is impoverished, and the people are still living in the fear of another massacre, but we know that this is God’s work and He will yet bless it. Pray for us.

“There is a mighty battle being fought between the false prophet and the Son of God, and although we are sure that Christ will conquer in the end, it often seems that the victory is being long delayed. We are trying to help the people to set to work, but what can the multitudes of widows and orphans do? There are no factories for spinning, weaving, stocking making, etc. When there is no market so far in the interior, the condition is desperate. Had it not been for the relief last winter thousands would have died, and the prospects of this winter are even darker. We dare not look ahead, but only lean hard on God. How we wish that some one would come and start an orphanage here for the many orphans.

“Another subject for deep sympathy is the condition of the many innocent men, unjustly imprisoned. They are charged with having caused the massacre, and the impression is that they will be sentenced to long imprisonments, if not to death. Among these prisoners, (perhaps 150 in all), is the good pastor of the Church, with the assistant teacher and the beloved doctor, full of good works and faith, who, like Paul, is rejoicing in that he is counted worthy to suffer for Christ. . . . The people are like poor frightened sheep. It is pitiful to see how terrified they become at the slightest rumors. Threats of further massacres are common. We wonder how long a Government so thoroughly corrupt and so hopelessly bankrupt can hold out. God only knows when and how the end will come. . . . Our spirits have been greatly refreshed by visits from the Red Cross agents.”

We also quote a late editorial of *The Christian*, to wit:—

“The dark midnight that has hung over Turkey for so long seems touched with light at last. While rumors of further massacres are still coming in, there is at the same time a belief that the powers are really working towards a mutual understanding. The latest advices contain repeated hints that England has led the way in making certain overtures to Russia that may lead to such interference with the Sultan, as will bring his power for mischief to an end. What these proposals are does not yet appear; but that they are at least being made seems pretty certain. The agitation that has moved this country from one end to another, together with the Czar’s visit, appear to be the primary causes of the new direction which affairs are taking. If we have succeeded in proving that the moral sense of Europe was not dead, but sleeping, and in rousing it to action we have done a good work. It would, however, be a mistake to think that the battle of humanity and justice has yet been won. All the resources of diplo-

macy will fail, unless the nation shows a determined and watchful attitude."

The sentiment in America must be still further stimulated to furnish moral support to our own Government at Washington, in enforcing the rights of American citizens in Turkey. "Eternal vigilance is the price of liberty."—[J. T. G.]

A Mighty Miracle.

BY REV. A. W. RUDISILL, D.D., MADRAS, INDIA.

Miss Stevens—"Evangelist Elizabeth,"—entered a butcher shop in a village in the suburbs of Madras, distributing tracts and talking to the people. Among them was the priest of the village; near by was his temple. He was a periodical worshipper at all the chief temples of that part of the country, having treasure of some description in each. About him was his yellow priestly robe; on his neck the priestly rosary; on his arms strings of beautiful beads; on his forehead the sacred ashes, in the center the round crimson mark, a sign of his devotion to the god he worshipt. He was known as a subtle dialectician by some of the leading missionaries of Southern India, with whom he had disputed for many years, but this poor woman was not worthy of such honor, and he listened in contempt. Had he not taught the people that he himself was a god? Had he not seen them prostrate at his feet? Elizabeth read the third and fourth verses of the first chapter of Isaiah, then kneeling, asked the Holy Spirit to do his work. The priest accepted her tracts and read them, and they kindled in his heart a fire of indignation. A few days after he poured upon one of our native preachers a volley of abuse, and vehemently attacked the Christian religion. The preacher answered him never a word, but when the priest had spent his fury, read to him the first chapter of 1st John, and kneeling, wrestled with God for the man's conversion. The priest was visibly affected.

Not long after, on a Saturday, Miss Stevens was astonished beyond measure to see this priest standing in her own room, and to hear him say, "Jesus has conquered me." I thought, said Miss Stevens, I had seen heathenism in all its repulsiveness, but never had I seen anything that quite equaled this, and I confess I trembled. He offered her his beads and asked for baptism. With her customary prudence she said, "Not now. Wait awhile. Think what this will cost you, and if, after a time you still desire it, I will arrange for your baptism."

Not less was her surprise on the following day to have him approach her in church, and taking the rosary from his neck, and the beads from his arms, say meekly, "What hinders my being baptized to-day?"

After a brief sermon by the native pastor, Elizabeth conducted him to the altar, and the sight was that of a fierce tiger following a gentle lamb.

Miss Stevens washed from his brow the sacred ashes; the man tore away the crimson disk and threw it on the floor. Asked why he took such a step, why he renounced the religion of his fathers and cast away his priestly inheritance, he answered, "Christ is my Shepherd."

He was baptized, receiving at his request the name of "John." In the parsonage he exchanged his yellow priestly robe for a cloth of pure white, and in this garment, emblematic of the clean linen in which the saints above are arrayed, he went away.

In the afternoon Miss Stevens found him sleeping in the shade with his Tamil Bible, which she had given him, lying near his head. He awakened and at once began his work, preaching with great power from the text—"Behold the Lamb of God which taketh away the sin of the world."

Anxious to say nothing that would not accord with the truth, he would turn and ask in English—"Am I right?"

He was right in all he said; he was the Savior's mouthpiece. He is now preaching and teaching a village school, and is one of Miss Stevens' distributors of tracts.

Was it not "A Mighty Miracle?"

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Monthly Topics for 1897.*

JANUARY.

The General Outlook.

FEBRUARY.

The Chinese Empire.
Tibet and Formosa.
Confucianism and Taoism.
The Opium Traffic.

MARCH.

Mexico.
Central America.
The West Indies.
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APRIL.

India, Burmah, and Ceylon.
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MAY.

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AUGUST.

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OCTOBER.

Turkey, Arabia, and Persia.
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The Greek Church and Eastern Sects.
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NOVEMBER.

South America.
Frontier Missions in North America.
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DECEMBER.

Syria and Palestine.
The Jews.
Educational Missions.

A Glance at the World of Missions.

EDITOR-IN-CHIEF.

As the field of survey for this opening month of the new year is the world, and this issue as a whole is taken up with the conditions of this world-wide work, we content ourselves with a few additional comments upon general matters of practical interest and importance.

The first thing that strikes us in the outlook is the almost unprecedented *unrest* in the nations. Seldom have we known a year within the life-time of this generation, when the world was in so unsettled a state, and there was such a common feeling of uncertainty. No political crisis since the first gun was fired upon Fort Sumpter, thirty-five years since, has created an excitement so intense as the last presidential campaign in the United States. In Africa, Madagascar, Boerland, The Sudan, The Kongo Free State, in fact, almost every part of the Dark Continent, has had an upheaval during 1896. In Japan there has been the most serious and alarming crisis since the Gospel was first preached. In China, India, Turkey and Armenia, Spain and Cuba, the Philippine Islands—all over Europe—in almost every quarter of the known world, some peculiar form of disaster or struggle, some alarming crisis, war, massacre, financial depression, political entanglement, which threatened serious results, or actual revolution, has characterized the last twelvemonth.

While, in the Master's work, discouragement is never in order, it must be confessed that in most parts of the mission field there has been no marked ad-

* Articles intended for insertion in the number devoted to these topics should be in our hands at least two months in advance.

vance, and in many cases, our missions have with difficulty held their own.

It may be well to give a few examples of the history which the past year has been writing, and to call attention once more to the crisis which the world-field now presents.

Glancing first at the field as a whole, the outlook for the new year is one, first of all, of appalling destitution. We must not shut our eyes to the *vast unoccupied area* which after nineteen centuries still confronts us in the world-field.

There are two massive oriental Empires, India and China, each in itself a world, which together embrace one-half the entire human race. Yet, among these seven hundred millions, all that has been done is thus far insignificant. J. Hudson Taylor, twenty-five years ago was driven to the organization of the "China Inland Mission," by the impulse of a resistless passion to reach eleven vast provinces of the celestial empire, which up to that time had not one resident Christian Protestant missionary. In India, each of the great native states has been nominally occupied by one missionary or more, but many of the smaller states have yet to be entered by preacher, teacher or healer; Nepaul alone being shut to the Gospel. Bengal's non-Christian population exceeds the whole population of the United States, and Bahar, with a population as large as England, has but thirty missionaries, one-half being women. The Decennial Conference held in Bombay in 1893, solemnly appealed to the Christian Church to help meet "an opportunity and responsibility never before known."

Yet, entirely outside of these two colossal empires, there lie at least five great territories which may be marked as yet unreached by the pure Gospel. Three of them lie in Asia, one in Africa, and one in South America.

1. What may be called "*Inner Asia*"—the Central Belt spanning the very heart of the continent, including Tibet and reaching to the Chinese Sea.

2. *Upper Asia*, or Russian Asia,

where a vast population is as yet accessible only to Greek priests, and imperfectly reached even by these ignorant and superstitious men.

3. *Arabia*, with its nomadic tribes and shrine of the False Prophet. In fact we may say of that whole territory which may be called Mohammedia—or the territory of Moslem power, which reaches from the west coast of North Africa to the borders of Tibet—it is like Jericho, yet to be encompassed by the hosts of the Lord, for the first time.

4. The *Sudan*, reaching from the Kong mountains east to the Nile valley, 3,000 miles long and 500 miles broad, is held under the sway of the crescent, and has a population equal to that of the United States and Great Britain combined. It is just beginning to be entered by missionaries.

5. The central portion of *South America*, sometimes called Amazonia, with at least 10,000,000 natives, is another of the unevangelized spiritual deserts of our globe.

Even in the best manned mission fields, the laborers are few. Out of all Protestant Christendom, with fifty million church members and four times that number of adherents, the total mission force, including women and medical missionaries, is not over 10,000. If we include in the total force at work all the converted native helpers, the whole number is about fifty thousand, or one laborer to every 20,000, supposing them all to be equally distributed, without regard to grade or sex. The great Tabernacle in London could accommodate the entire male force of missionaries now sent out from the churches of Christian lands.

As to the money supplied in 1897 for the world-wide work, it has been liberally estimated at fourteen million dollars, or, perhaps 2,800,000 pounds sterling. Yet the *income* of the Protestant church membership—not to mention the vast *capital* accumulated and invested—reacht at least, in 1897, the sum of fifteen thousand millions of

dollars. So that less than one dollar in a thousand found its way into the mission treasury!

Missions among the *Mohammedans* have made very little progress during the past year. In fact, the dominions of the crescent seem to be the most impregnable of all fields open to Christian missions.

Korea presents features of great interest. A fair beginning is making in evangelizing that land, and what is needed now is a large band of devoted men and women to take possession of this field. There is room for three thousand workers there to-day.

Tibet seems about to be opened to Christian effort. A band of very resolute and self-sacrificing men and women are on the borders of this land, mastering the native language, and preparing to push towards the very capital itself when it can be done with any measure of safety. And a native Tibetan has recently embraced the Gospel and proposes to devote himself to its proclamation among his own people.

In *Japan* there is a net loss in membership of Protestant churches of over 500, in fact, a general decline in baptisms and Sunday-school attendance, etc. The gifts of native converts fall \$10,000 below 1895. And the worst of it is that these statistics do not misrepresent the real state of things. It is quite too obvious that in spiritual state there has been a very noticeable lowering of the level of piety, of which the deflection of the *Doshisha*—the institution founded by the lamented *Neesima*—is one conspicuous sign. And yet the more devoted missionaries, instead of losing heart and hope, believe that all this is only one of the inevitable reactions which come in spiritual work, and which are followed by an even more marked advance, as in the case of sea-tides.

Rev. Robert P. Wilder and his associates in the Student Volunteer Movement in *India* and *Ceylon* have issued a very stirring "appeal for India." It is entirely too long for the pages of this

REVIEW, but it is a strong and urgent presentation of the wants of that great empire, address to their fellow-students whom they would draw to the field as sowers and reapers.

The statistics of the *Madras* and *Bombay* Presidencies, of the central and northwest provinces, *Bengal*, *Rajputana*, and the *Punjab*, are given separately and carefully, some of which are of permanent interest and value, and which are here condensed. The census of 1891 is made the basis of estimates.

The Presidency of *Madras* was the first in order of occupation. The number of native Christians in southern *India* is 865,528, having increased in a decade more than 22 per cent., while the population increased but 15 per cent. The Christians are one in 40 of the population, but 1 in 12 of the graduates is a Christian. Yet even in this comparatively well-worked field—*Madras* and vicinity—at least 32 workers are at once needed, and students are especially helpful in the effort to reach the educated classes.

Outside of *Madras*, the destitution is in some cases appalling. In one district there is but 1 missionary to 40,000, in another to 50,000, in another to 100,000, and in others but 1 to 250,000, 380,000 and even 500,000!

In the *Bombay* Presidency, there are 21 colleges and schools, only one under Protestant Christian control; and out of 3,189 students only 35 are Christians. *Bombay City* has 47,000 *Parsees*, a community especially inviting to educated Christian students. In the *Poona* district are nearly 1,200 villages without a resident Christian. *Kathiawar* has 3 missionaries to 3,000,000. *Kutch*, equal to *Uganda* in population, never yet had one messenger of the cross. In *Wadhwan* a missionary writes:

"The people listened splendidly. They have never heard before, in some cases, in others possibly once. There are hundreds of villages of aboriginal races as reachable as the *Fijians* were, and with little or no religion to destroy. In a few years these will have become *Brahmanized*, and then work among

them will be like knocking our heads against a stone wall. A government official of the district entreats us to send men there, promising every assistance in his power, and we cannot move. Why? For want of men. We could keep two or three men busy at nothing else than translating and writing. The Bible revision is not expected to be finished in any one's life-time, and all for lack of men. We have one man to do the work of a minimum of six in Surat alone."

Of the central provinces, Balaghat has a solitary worker who believes no part of India promises speedier or better results. Chanda has a population of over 690,000 without one missionary. Nearly all the native states in Raipore are unoccupied. In Hoshangabad, a population of over 3,000,000 is entirely untouched.

These are some of the specimens of facts with which the twenty pages of this appeal are absolutely crowded. The repetition of this destitution would be monotonous, but it is the monotone of misery, which can be tedious only to the selfish. This pamphlet is aflame with facts, which ought to make the dullest disciple arouse himself and ask, Lord, wilt Thou not send me to reach these untaught millions?

The close of the appeal lays great stress on the power of Christian literature. There are now 15,000,000 of persons in the Indian Empire who can read and write, and about 1,000,000 leave school every year. Here is a great field to be sown with the products of a sanctified press. Books and tracts are like bullets which strike far beyond the range of a hand to hand contact. For example, Rev. J. F. Ullman's book—"Dharmtuta," or "Religions Weighed," carried by a Hindu ascetic into a village of Behar, proved the means of *establishing a Christian community there*. A Christian cooly bequeathed Rs. 100 for the spread of three little books, which he highly valued, as they had been the means of bringing him to Christ. After his death they were found under his pillow. If we wish to alter the

thought of the masses, we ought to be prepared to whiten the fields of India with a snow-storm of lively penetrating and attractive leaflets. To accomplish this, experts should be set apart to the task.

We append the closing paragraphs:

The picture is a dark one, taken by missionaries on the spot, and taken for us volunteers. One of the workers asks for "European Knights of the Cross," and adds: "It's chivalry for Christ that is wanted in the hearts of young men at home."

Are you to disappoint these dear faithful workers? They are only 1,600 among a population more than four and a half times that of the United States, and nearly ten times that of England and Wales. Eight and a half millions die annually.

We close with the words of that friend of Western students, Rev. A. J. Gordon, D.D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world'! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

"When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou has delivered thy soul." Ezek. 33 : 8-9.

—The Twenty-Seventh Annual Meeting of the Inter-Seminary Missionary Alliance at Chicago, November 12-15, 1896, was attended by six hundred theological students, and was esteemed one of the best, if not the very best annual meeting the Alliance ever held. The culminating consecration meeting on Sunday afternoon will be remembered specially for Mr. Studd's recital of his personal experience; and all realized a great spiritual uplifting under Dr. A. T. Pierson's address, Sunday evening.—J. T. G

IV.—EDITORIAL DEPARTMENT.

Few events of the past year have been more remarkable than the revolution in Ecuador, of which we heard a vivid description by George S. Fisher of the gospel union, who returned from there in November. His stirring account of the sudden and marvellous upheaval, the singular connection of the Japanese-Chinese war with the events in Ecuador, the first free convention, etc., we have printed in another department, in which the details are presented to our readers.

The Review of Reviews remarks of the *Ottoman Empire*: "It is like a smouldering heap of burning refuse. It reeks all over with smoke, and sometimes when the wind blows it bursts into flame. But as no one can say on what side of the rubbish heap the wind will play, so no one can predict where the flame will appear. All the provinces smoulder with discontent, and every now and then, under some unseen influence, that discontent leaps forth into active insurrection. Lately it was the turn of Crete, where there has been bloody work by the Turks in Canea, apparently by way of reprisals for the insurrectionary movement of the Christians in the hills. It is more dangerous to kill Greeks than Armenians; Crete, moreover, is accessible to warships, and the Sultan has therefore been sternly told that Europe will stand no nonsense in the Mediterranean. It is rather hard upon the local Mussulmans, who will feel themselves most cruelly deprived of privileges which their brother True Believers enjoy to the full in Anatolia; but necessity knows no law, and however disagreeable it may be, the Sultan will have to stop the massacre in Crete."

The eighty-seventh annual meeting of the "American Board," held in Toledo, O., in October last, Dr. Storrs pronounced one of the best and most inspiring ever held, tho Rev. S. N. Packard, the preacher for the meeting, remarked that the Board "has never been placed by the churches sustaining it in so grave a position as to-day, despite the favorable showing in the treasurer's accounts."

The A. B. C. F. M., venerable and beloved as it deservedly is, feels with other missionary agencies the backward setting of the missionary current in the churches. The total receipts for the year were \$743,000, including the money raised for the debt of a year ago. But the fact is that those who have the conduct of mission Boards move in these days with timidity and apprehension, having little confidence in the solid backing of their so-called constituency, which alas! proves too often rather a *deficiency*. In raising this debt, the special committee thought best chiefly to solicit from *individuals*, not *churches*, which is itself a significant fact. Is it not humiliating that the world-wide work of Christ should have to go to Christians one by one, and beg money to pay a debt and prevent a collapse! The amounts given by individuals are also significant. Beside the large gift of Mr. James, \$4,500 came from seven persons, twenty-four gave \$500 each, and there were about a hundred gifts of \$100 each. It is safe to say that \$50,000 came from about 250 persons, so that they paid the bulk of the debt. This surely is abnormal, and no steady advance can be hoped for in this work of the whole Church, while there is so unequal distribution of pecuniary support.

As usual, the Report of the meeting in the November issue of the *Herald* is a small library in itself, and contains most interesting matter. Dr. Barton's paper on Japan, the discussion on the crisis in Turkey, led by Dr. Smith, and the resolutions on the Armenian question presented by President Angell, were among the special features of the meeting, which gave it a very marked character. Hon. E. O. Wheeler, after a fine speech, brought down the house with tumultuous applause as he concluded by saying:

"I can see but one thing to do under the circumstances, which is to send a

fleet and armed force to Turkey to enforce our treaty rights.

"We ought to be ready to send men to seize Smyrna until our righteous damages have been paid.

"The European governments could have no reason to interfere with our actions. We have unselfish interests at stake." President Angell's resolutions were similar in tone; commending the steadfastness, courage and faith of the American missionaries in Turkey, and pledging the Board to stand by them in maintaining their work. They recite that nearly \$200,000 worth of property belonging to American citizens in Turkey has been destroyed, their houses burned, themselves attacked and imprisoned, and in some cases driven from their homes; that the government has demanded redress of these injuries and punishment of the offenders, but has obtained neither, and that these violators of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil, sacrifice and cost.

The President of the United States is urged to insist upon the issue by the Turkish government of the proper "ex-equatur," that our consuls may securely occupy, under the flag of our country, the posts which our government assigns to them, and in the interests of justice and in accordance with treaty rights, administer with authority the duties of the office.

We have seen another singular evidence of the caste and race spirit which largely dominates people in the South, and perpetuates the hateful and baneful influence of slavery in keeping the colored man down.

The Sheats Law, which has recently been declared unconstitutional by the Supreme Court of Florida, has been well pronounced "infamous" as a statute. It was passed at the instigation of the State Superintendent of Public Instruction of Florida, and gives his name an infamous immortality. It provides that it shall be a penal offense for white

people and negroes to be instructed or boarded within the same building, or be taught in the same class, or at the same time, or by the same teachers! It has been well said that to find such a law—such a relic of barbarism—even getting countenance, not to say becoming an enactment, in a state legislature, makes one wonder whether he is dreaming or not, and if not, what country it is he is living in. This atrocious law was referred to in a prominent Christian newspaper in mild terms of condemnation, and at once a citizen of Virginia, a subscriber to that paper, wrote an indignant letter, in which the following paragraph is found:

"Stop sending me your paper. I do not believe that God ever intended the negro to be a companion or associate of our race, either on this earth or in heaven."

And this man calls himself a Christian!

In the October issue, 1896, the editor refers to Mr. Dimbleby's calculations as to the "end of the Gentiles" and the doom of "Turkey." No part of the intention was to sanction Mr. Dimbleby's theory, but only to call attention to it as of interest in the study of "prophetic history." We have since received a very elaborate and learned pamphlet, "Astronomy and the Bible," by a fellow of the Royal Astronomical Society, in which the author sharply contests Mr. Dimbleby's theory and contends that it is far from trustworthy. This pamphlet is published, at three pence, by Parker Brothers, Sheffield, England, and will richly repay study. Tho anonymous, it would not be difficult to guess at the authorship, for the "speech" of the writer "bewrayeth" him.

All the hopes of the Ritualists and of Mr. Gladstone have been completely disappointed, for the Pope has decided that "all ordinations made under the Anglican rite are invalid." Rome decides that the chain of succession was

broken by the Anglican Church in the sixteenth century, and that the only way in which the Ritualists can enter the Church of Rome is by *conversion*. So that the Pope has placed the Church of England, the Episcopal Church in the United States, and the whole Ritual party in the same position, with respect to Rome, as the Presbyterian, Methodist, Baptist and other non-Episcopal denominations.

The representative of the highest Ritualists, the *Holy Cross Magazine*, said lately that such a decision by the Pope would stop all movements in the direction of Anglican reunion with Rome for generations, and called for prayer from all Ritualists that it might be prevented. But the decision was given, and the Ritualists' strong desire for recognition by Rome looks as if they were somewhat doubtful of the validity of their own ordination.

Meanwhile the following notice appears in the list of deaths in the *Public Ledger*, of Philadelphia: "Smith.—A Requiem Mass for the repose of the soul of Miss Hannah P. Smith will be offered at St. Clement's Church, Twentieth and Cherry streets, on Tuesday, at 7.30 A. M." This should be put alongside of the Pope's decision as a sign of the times, showing the Romanizing drift of a section of the Episcopal Church of Pennsylvania. The church mentioned in this notice is not under the jurisdiction of Archbishop Ryan, but is still of unquestioned standing in the Protestant Episcopal Church.

Notable Books on Missions.

We might have embraced in our "Survey" a notice of some of the grand contributions made to the permanent literature of missions, during the year 1896, not a few of which are entitled to a special commendation.

"Life and Work in India," by Dr. Robert Stewart, published by the Pearl Publishing Co., Philadelphia, is one of the fullest, most painstaking and complete books of the year, in its special department. As the author seeks to

make a contribution not only to the record of mission work, but to the solution of problems of missions, he takes a concrete and typical case with which he is personally connected, and presents through it the great questions involved, and the helps which his own observation and experience have collated toward their successful answer. An index of twenty-five pages puts all the contents at the disposal of the reader, and superb illustrations and maps complete one of the most attractive and useful books we have seen on India.

The copies, we hear, are getting scarce, and it is not to be wondered at, as the sale has been uncommonly rapid. Our own hasty glances have kindled a desire to examine more closely into a volume that, as Bacon would have said, is to be not "tasted" only but "chewed and digested."

Those who are tempted to compromise with false faiths should read the manly utterances on page 356, where is shown the double drift on one hand toward unduly magnifying the ideals of false religions, and on the other toward lowering the importance of the distinctive features of the true faith. Dr. Stewart shows also the result, reducing all faiths to one dead level of common-place, or blending them in a resultant ideal, which is simply a sublimated form of natural religion. His words are a tonic to weak souls. Hear him protest, that the strength of Christianity lies in its uniqueness, and between it and every other non-Christian system the conflict is irrepressible; and that, to parley, barter or compromise will end in disaster. Here are thirty chapters of solid meat, that will make strong men stronger, and wise men wiser.

There has been issued now on both sides of the sea a life of Robert Whitaker McAll, founder of the McAll Mission, in Paris. It contains a fragment by himself, and a souvenir by his wife. With portraits, facsimiles, and illustrations. 8vo, cloth, \$1.50.

"Heroic toils, sanctified by self-sacrifice, defy description. One may as well try to put on canvas or into poem the subtle aroma of a flower as to embody in the printed page the still more subtle charm of a spirit like that of Dr. McAll. But what can be preserved is here to be found, and as the reader traces the life story, may his heart be set on fire with a living coal from off God's altar. Such a life is vocal, and its perpetual command is, '*Go and do thou likewise.*'"

This charming life is written with sympathetic ink, for it was from the pen of a beloved wife, who was herself *magna pars rerum*. She not only shared her husband's toils, but her own have equaled his in heroism and self-sacrifice. This book is sure of a wide circle of readers.

F. H. Revell Co. have sent forth a new illustrated edition of John G. Paton's autobiography. It is a benediction. The aroma of heaven is about its pages, as about the saintly man whose story it tells.

"The Missionary Pastor," from the same publishers, is meant to aid a pastor in developing missionary interest and activity in churches. It is one of the fine group of helps which the Student Volunteer Movement has created, or is creating. Rev. James E. Adams is the editor, and R. J. Kellogg the delineator of the charts. There are five chapters which respectively discuss missionary methods, meetings, classes, literature and charts. That on the charts alone would well compensate for the price (75 cents).

"General Gordon," by G. Barnett Smith, is another of Revell's noble series of missionary biographies. Brief, covering but 160 pages, it puts succinctly the story of this unique Christian soldier, who has the strange record of heroism in three continents, into readable and useful form. We can safely commend this life to the study of the young especially, who cannot read this story of rare self-sacrifice without feeling a desire to emulate it.

"A Cycle of Cathay," is Mr. W. A. Martin's book on China, spiced with personal reminiscences of one who for five and forty years studied the Celestial Empire both as a missionary and as an employee of the Chinese government, as well as president of the Imperial College. Whatever Dr. Martin has to say, it always commands an audience, and this volume is a suitable platform from which to reach the multitude. This book is very racy and readable. It is full of intelligence and humor and sanctified common sense beautifully blended.

George Smith, LL.D., has once more put the world under tribute by a masterpiece of biography in the Life of Bishop Reginald Heber. (London, Jno. Murray.) This accomplished author, who has done more than any other man of his time, to provide a library of missionary biographies—the man who has given us Carey and Martyn and Wilson in such attractive setting, now tells the story of the poet missionary bishop of Calcutta. The laborious and prolific pen of Dr. Smith has left its mark everywhere through this life of Heber; nothing here is slovenly or superficial. The style is befitting the subject, and that is all that need be said. The sad story of his death in the bath at Trichinopoly is superbly told, it is a poem.

The Armenians are still in sore need of our sympathy, prayers and pecuniary assistance. The time has not come for us to fold our hands with the thought that we have done our duty. Thousands are in danger of perishing and are in need of immediate help.

We acknowledge with thanks, the receipt of \$5.00 for the persecuted Russian Stundists, from Mr. George W. Cross, of New York, and 50 cents from W. C. Dixon, of Berwick, Pa., for the Armenians.

It is said that the French Government contemplate excluding from their colonies all missionary workers who are not natives of France. This would be a great blow to missions in North

Africa, Madagascar and other French colonies and protectorates. We can only look to the Almighty either to prevent it, or to overrule it to His glory.

Rev. John McNeil of Australia, the author of one of the most helpful books of modern religious thought, "The Spirit-Filled Life," has recently died in Melbourne. He was a most devoted and successful evangelist, and his sudden death created a solemn pause in the rush of city life, and deeply impressed even the most thoughtless. He was a man who lived as loudly as he spoke, and his death will be keenly felt.

The Missionary Training School as a Feature in Modern Church Life.

An accomplished lady in Boston writes: "In these days it is prest upon the Christian consciousness as never before that 'the King's business requireth haste'; many are hearing and heeding the call to a separated life for service in home and foreign fields; and still others hunger to be enriched in the Word of God, unto new measures of blessing and usefulness, while abiding 'in the calling.' Hence has arisen a new need, which is to be distinctly recognized as a part of this great new quickening in Christian work."

Hundreds of earnest young men and women, with some perhaps of riper years, have come to their hour of self-dedication, to be met by a new problem—that of PREPARATION. *How* and *where* are they to gain the necessary equipment for the work to which God is calling them?

Even if they had the time and money and technical education to pursue a theological course, that would not meet the need; and they might have sought in vain for more condensed and practical course of preparation, had not God wonderfully gone before them in response to this providential demand.

Several Training Schools have thus come to be, among them the Boston Missionary Training School, begun seven years ago through the faith, prayer and labor of Rev. A. J. Gordon, D.D.,—its President until his death,—since which time his name has been given to the School that it might thus stand as a living memorial of him.

Here is offered, to men and women alike, free of expense, a two years'

course of scriptural, practical and spiritual preparation; and no honest student could pass through this course of study without being much enriched thereby.

The school is under the presidency of the editor of THE MISSIONARY REVIEW, and the wise and careful guidance of Rev. F. L. Chapell, who gives it his whole time as Resident Instructor, personally conducting the classes in Biblical and Practical Theology and Exegesis. Those who best know his work recognize him as a man prepared of God for this sphere. Among the instructors is also Rev. Dr. James M. Gray, a man of rare scholarship and consecration, who gives valuable instruction on the Synthesis, History, Inspiration, Interpretation and Use of the Bible. The medical instruction under Dr. Julia Morton Plummer includes two courses of lectures—one on Physiology and Hygiene, and one on Obstetrics. There are classes in New Testament Greek and Christian Song, lectures on various Biblical and Missionary subjects, and evening lectures for those who cannot attend during the day.

The tuition being free, the expenses of the school are met by free-will offerings.

The school is thoroughly inter-denominational, yet it stands unequivocally for great vital truths of Redemption; it emphasizes the supreme authority of the Holy Scriptures; the necessity of the endowment of the Holy Spirit; the Lord's Coming, the nature and need of the times in which we are living; and the urgent duty of heralding the Gospel throughout the whole world.

The eighth year opened last October. For further information any who wish may address Dr. Chapell, of Clarendon and Montgomery Sts., Boston, or the Editor-in-Chief of this REVIEW.

George Muller has told the story of his conversion. He was a worldly young man, not vicious, but utterly indifferent to his soul's salvation. In his own words, "he never read the Holy Scriptures, never thought about the concerns of his soul, never in the least degree sought to care about God." He was in this state when he was in college in his twenty-first year. One of his fellow students asked him to go to a little prayer-meeting at the house of a tradesman which was attended by four pious

students. In that little prayer-meeting he heard of the way of salvation through the Lord Jesus Christ, and for "the first time he saw what a wicked, guilty sinner he had been, walking without a thought or care about God." He saw himself "dead in trespasses and in sins," and the pious students pointed out to him the grace of God which would pardon so guilty a sinner as he, because Christ had died in his stead, making a propitiation for his sins. He had gone into that little prayer-meeting careless and forgetful of God; he went out rejoicing in the forgiveness of his sins. Those four pious students who kept up that prayer-meeting have gone home to glory, but the good which they did in their humble faithfulness abides. In fact, they originated in Halle a sort of holy club like that of a century before in Lincoln College, begun by John and Charles Wesley, George Whitefield, etc. They rest from their labors and their works do follow them. It is well to hear stories of conversion in which God's pardon and God's grace are points on which emphasis is laid. Too little is perhaps said, even in talking to sinners, of God's forgiveness of sin.

How shall we meet the present exigency of the mission field except by a more United Church?

"At the battle of Doornkop two men were about to fire on one another at short range, when they simultaneously dropt their rifles. Each recognized the other. *They had been at school together;* and so they realized their brotherhood in the very madness of battle. And are not all combatants brothers, if only they would recognize the fact? When men of all nations learn their true relations under the Prince of Peace, they will find it as impossible to fire on a human being—tho a stranger—as these two friends did at Doornkop when they recognized each other at the fateful moment."

A true recognition of the brotherhood of humanity would make impossible war between nations, and still more impossible between Christian nations.

It is with thanksgiving that we look forward to the speedy agreement for settlement by arbitration, of all disputes between England and the United States.

The British and Foreign Bible Society has issued since 1804, 147,363,669 copies, while 73 other societies have issued more than 257,000,000 Bibles, Testaments and portions.

According to the eightieth annual report of the American Bible Society, the total issues of the Scriptures for the year amounted to 1,750,283 copies, and during the eighty years of its existence, 61,705,841 copies, circulated in nearly one hundred different languages and dialects in all parts of the earth. More than one half of its issues in 1895 went into the hands of the pagan, the Mohammedan and nominally Christian people outside of the United States; 383,000 were sold in China alone. The society expended during the year \$503,500.52.

The outrages committed in the Kongo Free State in the name of civilization seem incredible in this age of enlightenment, and a Baptist missionary declares the treatment of the Kongo natives by the government agents to exceed in cruelty anything known, instancing the seizure and execution of one of his hearers simply *because he had brought in no rubber that day;* and in another village several persons slaughtered by the soldiers because the villagers had not succeeded in collecting the amount of rubber required to be paid as taxes to the State, and upon which the white agents received, until recently, a percentage. Last year a Belgian captain, on the refusal of some native porters to carry a store of ivory taken from a trader, on the ground that they were not employed by him, ordered his soldiers to fire, and *killed more than a hundred of them.* In the *United Service Magazine*, a British officer who in 1894 volunteered for service in the Kongo State declares, as to the white officials, that their "boasted work of civilization is murder, rapine,

plunder and cruelty in the most awful degree ever reacht." These barbarities are perpetrated also on the black subjects of other countries, particularly those of Great Britain, who are induced by false representations to go to Boma as contract laborers, but forced to serve as soldiers on distant expeditions, and instead of being sent home at the expiration of their two years' contract, kept until worn out with service, then turned into the bush to become food for cannibals. Of such conduct it is well said that it is an outrage not only upon humanity but upon international comity of the grossest kind; and if the blacks can be controled only by such outrages, the work of civilizing Africa would better be abandoned!

The present crisis in the mission field exceeds for grandeur of opportunity and for failure adequately to meet it any crisis of previous history.

In one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, as is the case with most of these old masterpieces of genius; but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stand but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why then is thy head so bald behind?"

"To show that when I have once past, I cannot be caught."

We do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others, but we know that opportunities come to us. They are ours but for a moment. If we let them pass, they are gone forever.—*Selected.*

In 1867 the first diamond ever found in South Africa was picked up by a hunter out of a heap of shining river pebbles. This was near the banks of the Orange River, a little above its confluence with the Vaal River. Then a diligent search for diamonds began in all the surrounding districts. In 1870 diamonds were discovered in considerable quantities near where the town of Kimberley now stands. A rush of miners soon filled the neighborhood, and from that time onward Kimberley has been the center of the diamond-getting industry, though there are other mines scattered here and there to the west and south of it.

—A young church composed of Zulus in Johannesburg, under the charge of Rev. H. D. Goodenough, has made a remarkable record in the matter of self-support. Over two years ago a chapel was built, largely by the natives themselves. During the first year a debt of \$500 was paid, besides meeting the current expenses, and on April 1, 1895, there was a balance in the treasury of \$85. For the year ending April 1, 1896, the receipts of the church were nearly \$1,200 and came within about \$70 of meeting all the expenditures, including the salary of the native preacher and a house for him, together with the cost of a class-room and some furniture for the chapel. Mr. Goodenough writes of a plan for establishing a new station eight miles from Johannesburg, at a railway and mining center where already a little chapel has been secured. The spiritual work does not suffer in the midst of the material prosperity.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

I.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MISCELLANEOUS.

—“The attitude of Missions toward the heathen religion as such is, on principle, that of utter repulsion. Above all is this so ever against the abomination of idol worship. Young missionaries cannot avoid a shudder when they first become witnesses of this evil thing dragging down human dignity into the dust. ‘They are indignant in spirit,’ like St. Paul at Athens. The horror grows, the deeper the insight which they obtain into the impelling motives of this madness, which is for our thoughts utterly incommensurable. Idolatry is of demoniacal nature, and its demoniacal background is its power. St. Paul concedes to the enlightened Corinthians that an idol is nothing, but intimates with sufficient clearness that this nothingness is only relative, that the idols are only a nullity to those who have found in the one God the Father and in the one Lord Jesus Christ the being of all things, their life, maintenance and defence. None the less do there stand behind the idols dark powers and invisible realities, whose might the Corinthians have discerned, when they ‘were carried away with these dumb idols, even as they were led.’ ‘Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places,’ writes the Apostle in view of the Ephesian idolatry, and of the magical practices which in Ephesus were connected with idolatry. But notwithstanding such a fragment of the Apostle

touching the essence of idolatry, we are surprised at the peculiar reserve with which he handles idolatry before the heathen. We find in him no irritating attack, no scornful or mocking word. He says on the Areopagus of Athens: ‘Being then the offering of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of men.’ How earnest and yet how measured are these words. They contain the whole truth, and yet refrain from all injurious speech. That ‘the Godhead dwelleth not in temples made with hands,’ Paul may have said in Ephesus itself. But, in the theatre, the town clerk expressly bears witness that Paul and his colleagues had uttered not a word of blasphemy against the goddess. We nowhere find an intimation that Paul ever address the popular masses gathered to the May-feast around the temple of Diana. Indeed, the whole situation, as portrayed in the Acts, appears to exclude this. This implies a momentous admonition to the missionary practice of to-day. If my views on this point contradict a wide-spread practice, this only urges me to emphasize them the more. They are well-weighed. I should deem myself not to have spoken in vain, if only in this one point I can find hearing in influential missionary circles. Is it judicious to attack idolatry in direct and public preaching? to scourge its folly, to mock and scorn the idols? Young missionaries, especially, are apt to do so, often with great zeal, not seldom provoking thereby dismal and riotous scenes. Are those who provoke these scenes martyrs of a good cause? I think this most difficult province ought to be vigorously interdicted to young missionaries. Idolatry, unquestionably, must sometimes be openly as-

sailed. Where do we find the right model? In Paul's speech on the Areopagus, with its chastened, practically deeply earnest temper. But for this there is needed great spiritual ripeness, deep knowledge, and, I may well say—an illimitable compassion. Idolatry is a deep, unfathomable wretchedness. Should the wretched be mockt in their wretchedness? They know their misery and feel their chains. With all idolatry there is conjoined a deep sense of unhappiness. They are aware of its demoniacal background. In the doctrinal books of the true religion there are heartrending testimonies to this. That this consciousness is also living in the people is a conviction easily gained by confidential intercourse with some of the more reflecting heathen. When we scourge the madness of idolatry we tell the people nothing new. They know better than we that idolatry is folly. The Apostle in Ephesus might easily have been tempted to mock at the delusion that the wretched doll, which, under the name of Diana of Ephesus, was idolatrously revered by millions, had fallen from heaven. The story was quite as ridiculous as any Indian legend. That Paul did not do this, is, I think, an admonitory law for the missionaries of all times. Testimony must, unquestionably, be borne against idolatry, but let it be done in the right place and at the right time. Not in the neighborhood of temples or at idol feasts, where passions are excited to the uttermost. And let attacks be not too frequent. The missionary centre of gravity is not found in the offensive, but in the positive attestation of salvation in Christ. By means of the new the old will fall, as the new germs in the oak tree push off the withered leaves, which, tenaciously adherent to their place, no wintry storm had power to detach. The faith in the Living God and in Jesus Christ, whom He hath sent, will bring idolatry to its fall. Much precious time and noble capacity is squandered in disputations, in place of which positive

proclamation of truth would be a far more effective force."—Pastor Strosch, in *Allgemeine Missions Zeitschrift*.

—The collective German Protestant missions (Moravian, Basel, Rhenish, Hermannsburg, Leipsic, Bremen, Gossner, Berlin I, Berlin III, and some others), have 700 ordained missionaries, and 300,000 native Christians. In 1894, the total outlay was 4,800,000 marks.

—"Pastor Dr. LERSIUS, who himself has traversed Asia Minor and Armenia, and has everywhere instituted the most careful inquiries, has come to the conclusion that up to October, 1896, at least 65,000 Armenians have been killed, at least 100,000 forced into the profession of Islam, and 500,000 reduced to the greatest misery, 2,500 towns and villages laid waste, 568 churches and monasteries destroyed, 282 churches turned into mosques, 21 Protestant preachers and 170 Gregorian priests, because they would not deny their faith, cruelly murdered. But the most terrible is the outraging of women and girls. 'No quartering of soldiers, but that the Christian maidens of the village are every night allotted by the officers to their men; no massacre, in which the murder of the men is not at once followed up by the violation of the women and girls.' The most hideous abominations are simply unreportable. And for all this the government of the Sultan is answerable. But his accomplices are the European governments, who have promised to care for the safety and religious freedom of the Armenians, but who do not venture to intervene."—*Calver Missions Blatt*.

—"The Church Missionary Society missionaries last year baptized 7,000 heathens, adults and children, 3,000 being in Uganda. The whole number baptized by Protestant missionaries seems to have been about 60,000.—*Missions-Freund*.

—"A speaker in the General Assembly of the Church of Scotland lately alleged that travelers like Mrs. Bishop

and Miss Gordon Cumming had exposed the failure of Foreign Missions! The latter lady at once wrote a vigorous letter to the chief Edinburgh paper, the *Scotsman*, protesting against this misrepresentation. She wrote:—

‘Mrs. Bishop and I were merely travelers wishing to see various phases of humanity with the smallest admixture of European influence; consequently we by no means sought the company of mission workers. It has been entirely in consequence of what we have each seen of the awful needs of heathendom, and of the amazing transformation of whole races, who have heard and accepted the Gospel message, that we each have become most emphatically mission workers.

‘Mr. Menzies’ words prove that he cannot have read my books, as it would be impossible to find a more emphatic testimony in favor of missionaries, or more startling instances of successful missions than the wonderful and true histories I have recorded in “Fire Fountains of Hawaii,” “At Home in Fiji” and “A Lady’s Cruise in a French Man-of-War.” And altho my “Wanderings in China” and “Two Happy Years in Ceylon” tell of less fruitful mission fields, assuredly they also tell of encouragement.

‘As regards the testimony of Mrs. Bishop, I can only suggest that Mr. Menzies should send to the Church Mission House, Salisbury Square, London, E. C., for a copy of the magnificent speech delivered by her some years ago in Exeter Hall, which so stirred that vast assemblage, and hundreds of thousands who have since read it in print, that many have thereby been awakened to a sense of their own grave responsibility in having so long neglected the last Commandment of their Lord—that all who call Him Master, should bear their part in making known His message of Love throughout the world. Mrs. Bishop has herself, for some years past, devoted her own life and marvelous energies to establishing Medical Missions in remote corners of

the earth, and to the very utmost of her power strengthening others.’”—*C. M. Gleaner*.

—“ ‘On all sides we see a change in the temper of the people from what it was in years gone by,’ writes the Rev. W. Wallace, of Krishnagar, Bengal. ‘The antagonism to Christ has given way to a most persistent attempt to incorporate Him into Hinduism. It is attempted to be shown in public lectures that He took His teaching from India, having traveled in it from His twelfth to His thirtieth year. His teaching is extolled as that of a true “Yogi.” One of the Gospels has been versified and published in the vernacular. More than this, a translation of the whole Bible into the vernacular has been commenced by the Hindus themselves at their own expense, and the Gospel of St. Matthew has already been printed and published with a Hindu commentary. These are amongst the chief, but are not the only signs of the influence of Christianity on India, and witness to the immense indirect effect of missionary and other Christian effort in this country. Seeing such signs, we may well go forward, knowing that tho our Lord’s way may not be ours, yet our labor shall not be in vain in Him.’”—*C. M. G.*

—“ ‘At Jabalpin, in the Central Provinces of India, a Brahman Pundit, possessing a government teacher’s certificate, was baptised last year. His old father came with tears to try and dissuade him, and warn him of the danger he ran in confessing Christ. But he answered, ‘It was a serious matter that the Innocent should have died for my sins, but it is a small matter for me to die for such a Savior’s sake. Besides, He now lives to defend me, and no one can touch me without his permission. Even if that man should lift his club to fell me, Christ can arrest the blow and save me. But if He should not, I can but die and go to Him.’”—*C. M. G.*

—*The Christian Patriot*, of Madras,

quoted in the *Evangelisch-Lutherisches Missionsblatt*, remarks of the so-called Indian Congress, which is now almost wholly in the hands of the Hindus, as follows: "The native Christians have more and more withdrawn themselves from the Congress, because it has not kept what it has promised. At first it proposed (1) to join together in one great body politic the peoples and social classes of India, which are now in part widely separate, (2) in every sphere of the national life of India, intellectual, moral, social and political, to work towards a gradual regeneration. Has it kept its word? We answer emphatically, No! The separation of classes and castes in this unhappy land is as great as ever. And as to the second object, the Congress expressly declares that it means to set aside the improvement of moral and social relations, and to confine itself to political activity, in order to acquire for its members greater liberties and rights and a reform in the administration of India by agitation both here and in England. For this latter end it maintains in England, at great cost, a standing 'Reform-Committee.'

The *Missionsblatt* adds: "In view of these soaring aspirations, the Christian journal calls the attention of the orators of the Congress to the crying social maladjustments, which demonstrate the unripeness of the Indian people for political independence. It exclaims to them: 'While you smite your breasts and, in "the holy name of humanity," claim equal rights for Indians and Britons, you do not stir a finger to help the down-trodden Pariahs out of their wretched condition, or to lighten the yoke of your women, and to illumine the darkness of their ignorance.' It ends with the incisive remark: 'So long as we bear on us the visible brand of slavery, of slavery to slothfulness, superstition and other sins, it is our first and chiefest duty first to reform our own community.'

"All these endeavors and movements show ever anew that *without a religious*

regeneration through God's spirit the Indian people cannot be helped. Will we not bestir heart and hands to help bring this to pass."

English Notes.

BY REV. JAMES DOUGLAS, M. A.

The Church Missionary Society.—The work done in Uganda has brought about immediate results which must surely encourage Bishop Tucker and his helpers, and enable them to go on in their labor.

During the Bishop's sojourn of eight months in Uganda, over 2,000 candidates have been confirmed—with respect to the work the Bishop says: "When we consider the amount of instruction given to the candidates for baptism, and then afterwards to those who offer themselves for confirmation, I am lost in wonder at the amount of work our native and European brethren have been enabled to get through in the preparation of these candidates. It will easily be realized what an enormous responsibility the existence of between 2,000 and 3,000 communicants casts upon the ministry of the church, and what claim they have for pastoral oversight. It is this thought which, tho in itself a very solemn one, yet fills my heart with thankfulness, when I think of our three native pastors and five native deacons ordained on Trinity Sunday. With the increase of the flock God gives us a corresponding increase of pastors."

Sierra Leone affords a vast field of unoccupied labor—thirty-nine fortieths of the protectorate have not as yet been touched by any missionary society, and every district is now easy of access and open to missionary work.

Mr. William Humphreys shows that the great need in Sierra Leone at the present time is that some European leaders come among the native Christians. There are many belonging to the native churches who are willing and ready to go to the interior of the district with some person or persons at

the head; a great work is already being done solely by natives; they support liberally several mission stations, and send many of their own missionaries. At the present time there are over 30,000 native Christians. It must be borne in mind that Sierra Leone represents a district as large as Scotland, and much more thickly populated, so the number of Christians is small in comparison with the number of souls needing Christ.

London Missionary Society.—The city of Peking was one of the first to open its doors to European missionaries, but altho work has been carried on there for some thirty-five years, the progress is slow. Now is the time of sowing—the reaping shall be hereafter.

Still there is progress, altho it is small, both in the East and West cities. In the former, the street chapel is regularly open for four or five hours every day throughout the year for the preaching of the Gospel, and it is always well filled. Too much importance, however, cannot be attached to this, for it is one thing to listen attentively, and quite another to yield the heart to the influence of the message.

“In the West city the work of daily preaching in the street chapels is carried on with encouraging results, the congregations being good and attentive, but here again, as in East city, the ‘time for believing’ seems not yet.”

China's Millions.—We have already heard of 526 baptisms during the first half of this year, and there may be some still to report from the more distant stations. We mention this for the encouragement of all who are interested in the progress of the work. A large proportion of these received into the church were in the province of Cheh-Kiang, but we expect ere the year closes to learn of many more being baptized in other parts of the field.

A new station has lately been founded at Liang-Chau, far distant from most other existing ones, and likely to be the means of extending the knowledge of

Jesus far and wide. Mr. W. M. Belcher writes encouragingly about the work at Liang-Chau: “There will be an abundant harvest here some day. That God has much people in this city is my firm belief. This last Sunday or two our little room has been packed, and sometimes the quietness was intense—the people hanging on the word breathless. It cannot end there. God is in our midst, and the day is not far distant, when the reaping will begin.”

Baptist Missionary Society.—As in India, so in the interior of the Kongo Free State, one of the chief obstacles to the spread of Christianity is the conduct of nominal Christians. Central Africa is the theatre of violence and crime, of lawlessness and rapacity, of inhumanity and desolating wickedness. The Belgian officers of State give the poor overburdened natives a bad idea of Christian white men, and thus the work done by the missionaries is hard, and the results few and far between.

The illness of the Rev. R. Wright Hay, which necessitates his return to England, causes great regret and anxiety to the Missionary Committee, as well as unspeakable sorrow to Mr. Hay himself. “Alike in the Cameroons and at Dacca, among the semi-savages of Africa and the educated Hindus, Mr. Wright Hay has wrought nobly and successfully in the Kingdom. We unite in the prayer that he may be restored to perfect health, and in years to come excel his former self in efficiency of service.”

Work in Shantung Province, N. W. China.—A new dispensary was opened recently in Po-shan, the Rev. A. W. Wills working as dispenser as well as preacher. He writes: “On the morning of the 29th inst. over 300 patients filled the chapel and courtyard. Being anxious that none should be disappointed, I commenced before 6 A. M., and continued till past 8 P. M., when the last patient was seen.

“The Sunday before I left, I had the pleasure of baptizing nine men and five

women, who were afterward received into church-fellowship at the Lord's table. I tried to press on them to live in *deed* because of Christ, who lives in them (for he only truly lives who lives for God, and in his life and work reveals his Master's image). Thus reflecting Him and following in His footsteps, who shall say what that little group of now forty-eight Christians might accomplish, by shedding around them upon the darkness the light of His knowledge and glory!"

The Rev. W. B. Frame writes cheerfully of the results he has seen in his missionary journey on the Kongo up country. He tells a pleasing incident which occurred during his expedition. "One night, on my way up country, I was sitting outside my tent, when some of the carriers gathered round and requested that I should read the Bible to them. They did not know English and I could not read in Kongo, so that the request was beyond me. But you can imagine how pleased I was to hear them start up the hymn, 'All hail the power of Jesus' name.' After singing a few verses, one of their number offered prayer. It was no passing whim, for night after night six or seven of them met for prayer before lying down to rest."

But a few years ago they had known nothing of the Savior, now He is known, loved and worshiped by many.

THE KINGDOM.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

—Christianity is more and higher than heathenism in that it makes us keep the law. It is heathenism *plus* life. By it alone the law-keeping becomes a possibility. It is the spirit of the law. It of all religions works from inside. It is what heathenism has been searching and groping after with much weeping. It not only shows us the good, but it makes us good by

taking us right at once to the Eternal Goodness Himself. It provides us not only with the way, but with the life as well; with the rail as well as with the engine. I am yet to be taught by "Comparative Religion" of some other religion that does likewise.—*Kanzo Uchimura* in "*Diary of a Japanese Convert.*"

—A brave *Commissaire* of the Free State, who had himself suffered from fevers almost to the point of death, and yet had refused to return even for a short furlough to Europe, answered, when inquired of as to whether a difficulty existed in Belgium to secure officers for the Kongo, "Our King shall never lack volunteers."

—At a recent convention a young woman of German birth, doing home mission work among Germans, struck the key-note of "cooperation" when she said: "I hardly know whether I should say I am a foreign missionary doing home mission work, or a home missionary doing foreign missionary work. It is all so mixed up, you see." That is just the kind of "mixing up" that ought to be found in all our work.

—Mr. Yong Kay, a young Chinese, giving an account of his work among his own people, says: "I visited the Chinese missions under Dr. Pond in California. One man came in and said: 'If Chinaman goes to heaven, I not go.' 'But there are wicked Chinamen in hell, do you want to go there?'" The old man did not know what to say.

—The president of the Chicago Telephone Company has done a good deed in permitting physicians to use all his telephone lines free, whenever they wish to communicate with the health department.

—A pastor has been discovered who for years has not "begged" once for missions, has not even passed the "basket" or the "hat," neither has he taken a solitary "collection." He has simply given opportunity at each ser-

Statistics of the Missionary Societies of the

[THESE tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

| NAMES OF SOCIETIES. | Date of Organization | Foreign Missionary Income. | Missionaries. | | | | | Native Laborers. | |
|---|----------------------|----------------------------|---------------|---------|--------|------------------|---------------------|------------------|----------------|
| | | | Ordained. | Laymen. | Wives. | Unmarried Women. | Total Missionaries. | Ordained. | Total Natives. |
| American Board | 1810 | \$743,105 | 178 | 19 | 179 | 177 | 583 | 227 | 2,951 |
| Baptist Missionary Union..... | 1814 | 632,954 | 162 | 24 | 159 | 127 | 472 | 250 | 2,645 |
| Southern Baptist Convention..... | 1845 | 108,151 | 36 | 0 | 31 | 13 | 80 | 34 | 109 |
| Free Baptist..... | 1836 | 34,913 | 6 | 1 | 6 | 12 | 25 | 7 | 216 |
| Seventh-Day Baptist..... | 1847 | 11,065 | 1 | 0 | 1 | 3 | 5 | 1 | 4 |
| Christian (Disciple)..... | 1875 | 92,596 | 19 | 3 | 22 | 12 | 56 | 0 | 66 |
| American Christian Convention..... | 1886 | 4,500 | 4 | 0 | 2 | 1 | 7 | 2 | 13 |
| Lutheran, General Council..... | 1869 | 19,000 | 7 | 0 | 7 | 3 | 17 | 2 | 147 |
| Lutheran, General Synod..... | 1837 | 52,000 | 11 | 0 | 6 | 7 | 24 | 2 | 442 |
| Methodist Episcopal..... | 1832 | 889,283 | 230 | 41 | 224 | 296 | 794 | 415 | 3,475 |
| Methodist Episcopal, South..... | 1846 | 240,802 | 53 | 1 | 49 | 5 | 108 | 114 | 271 |
| African Methodist Episcopal..... | 1876 | 6,940 | 6 | 12 | 12 | 3 | 33 | 0 | 7 |
| Protestant Methodist..... | 1882 | 14,711 | 5 | 0 | 4 | 3 | 12 | 4 | 9 |
| Wesleyan Methodist..... | 1887 | 3,000 | 4 | 2 | 3 | 2 | 11 | 0 | 1 |
| Protestant Episcopal..... | 1835 | 395,298 | 93 | 9 | 23 | 16 | 141 | 66 | 420 |
| Presbyterian..... | 1837 | 885,392 | 214 | 43 | 223 | 188 | 668 | 180 | 2,101 |
| Presbyterian, South..... | 1861 | 142,499 | 60 | 10 | 58 | 21 | 149 | 31 | 151 |
| Cumberland Presbyterian..... | 1820 | 31,375 | 7 | 0 | 7 | 12 | 26 | 5 | 25 |
| United Presbyterian..... | 1859 | 122,939 | 35 | 1 | 34 | 29 | 99 | 28 | 649 |
| Reformed Presb. (Covenanter)..... | 1856 | 20,250 | 6 | 2 | 7 | 6 | 21 | 0 | 37 |
| Reformed Presb., General Synod..... | 1836 | 6,000 | 5 | 0 | 5 | 2 | 12 | 0 | 28 |
| Associate Reformed, South..... | 1879 | 8,413 | 3 | 0 | 3 | 3 | 9 | 4 | 5 |
| Reformed (Dutch)..... | 1836 | 154,139 | 28 | 4 | 28 | 20 | 80 | 33 | 364 |
| Reformed (German)..... | 1873 | 30,000 | 6 | 1 | 5 | 2 | 14 | 12 | 39 |
| German Evangelical Synod..... | 1833 | 12,124 | 7 | 0 | 4 | 0 | 11 | 0 | 49 |
| Evangelical Association..... | 1876 | 9,160 | 2 | 0 | 2 | 0 | 4 | 14 | 46 |
| United Brethren..... | 1853 | 28,111 | 26 | 10 | 6 | 6 | 48 | 18 | 30 |
| Society of Friends..... | 1871 | 32,661 | 11 | 34 | 11 | 19 | 75 | 9 | 83 |
| Canada Baptist..... | 1873 | 30,252 | 11 | 0 | 11 | 10 | 32 | 11 | 173 |
| Canada Baptist (Maritime Provinces).... | 1880 | 16,500 | 7 | 0 | 7 | 5 | 19 | 3 | 46 |
| Canada Congregationalist..... | 1831 | 5,600 | 1 | 0 | 1 | 2 | 4 | 0 | 4 |
| Canada Methodist..... | 1873 | 123,573 | 28 | 24 | 45 | 15 | 112 | 26 | 59 |
| Canada Presbyterian..... | 1844 | 116,714 | 32 | 15 | 37 | 43 | 127 | 7 | 243 |
| Twenty-five Other Societies..... | | 669,160 | 92 | 413 | 170 | 272 | 947 | 33 | 441 |
| Totals..... | | \$5,692,020 | 1,396 | 672 | 1,392 | 1,335 | 4,825 | 1,538 | 15,347 |

United States and Canada for 1895-96.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1896, tho sometimes the year includes a part of 1895. The aim has been to estimates have been made.]

| Total Missionary Force. | Stations and Out-Stations. | Communi- cants. | Added During Last Year. | Adherents (Native Christians). | Schools. | Scholars. | Countries in which Missions are Sustained. |
|-------------------------------|-------------------------------|--------------------|----------------------------|--------------------------------------|----------|-----------|---|
| 3,504 | 1,392 | 43,043 | 2,957 | 131,000 | 1,060 | 52,619 | Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria. |
| 8,117 | 1,131 | 121,849 | 6,414 | 350,000 | 1,136 | 27,623 | Africa (Kongo), India, Burmah, Assam, China, Japan, France, Russia, etc. |
| 189 | 123 | 3,801 | 735 | 10,000 | 31 | 851 | China, Japan, Africa, Italy, Mexico, Brazil. |
| 241 | 13 | 743 | 68 | 1,610 | 101 | 3,375 | India (Bengal). |
| 9 | 1 | 38 | 7 | 140 | 5 | 110 | China (Shanghai). |
| 123 | 26 | 912 | 94 | 2,000 | 20 | 784 | China, Japan, India, Turkey. |
| 20 | 6 | 261 | 31 | 800 | 4 | 12 | Japan (Tokyo, etc.). |
| 164 | 198 | 1,800 | 150 | 4,500 | 105 | 1,900 | India (Madras). |
| 466 | 13 | 5,233 | 1,370 | 15,000 | 210 | 5,870 | India (Madras), West Africa. |
| 4,269 | 560 | 43,560 | 4,270 | 121,929 | 1,506 | 40,874 | China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia. |
| 879 | 106 | 7,838 | 55 | 18,000 | 68 | 2,889 | China, Japan, Brazil, Mexico, American Indians. |
| 40 | 12 | 356 | 70 | 800 | 5 | 257 | West Africa, West Indies. |
| 21 | 10 | 254 | 41 | 600 | 2 | 90 | Japan (Yokohama). |
| 12 | 3 | 16 | 0 | 50 | 1 | 80 | Africa (Sierra Leone). |
| 561 | 208 | 3,934 | 252 | 12,000 | 137 | 4,598 | Greece, Africa, China, Japan, Haiti, Indians. |
| 2,769 | 877 | 30,882 | 3,099 | 105,000 | 490 | 23,486 | India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc. |
| 300 | 45 | 2,804 | 519 | 7,000 | 36 | 1,361 | China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil. |
| 51 | 8 | 680 | 85 | 1,800 | 4 | 200 | Japan, Mexico. |
| 748 | 270 | 11,586 | 1,141 | 19,912 | 331 | 16,132 | Egypt, India (Northwest Provinces). |
| 58 | 8 | 243 | 28 | 500 | 15 | 590 | Northern Syria, Asia Minor. |
| 40 | 24 | 582 | 272 | 1,000 | 3 | 60 | India (Northwest Provinces). |
| 14 | 14 | 276 | 39 | 600 | 4 | 90 | Mexico (Tampico, etc.). |
| 444 | 259 | 6,040 | 404 | 18,000 | 165 | 6,125 | China, Japan, India, Arabia. |
| 53 | 56 | 1,935 | 256 | 3,000 | 2 | 211 | Japan (Tokyo, Sendai, etc.). |
| 60 | 13 | 675 | 240 | 2,227 | 15 | 1,182 | India (Central Provinces). |
| 50 | 21 | 805 | 118 | 1,780 | 1 | 8 | Japan (Tokyo, Osaka). |
| 73 | 356 | 6,230 | 600 | 25,000 | 9 | 700 | Africa (West Coast, Sherbro, etc.). |
| 157 | 40 | 993 | 77 | 1,800 | 27 | 834 | Mexico, China, Japan, Jamaica, Alaska. |
| 204 | 30 | 3,446 | 453 | 10,000 | 77 | 1,173 | India (Telugus). |
| 65 | 12 | 185 | 20 | 500 | 4 | 80 | India (Telugus). |
| 8 | 1 | 26 | 9 | 100 | 2 | 105 | Africa (West Central). |
| 171 | 25 | 2,137 | 85 | 6,000 | 40 | 2,500 | Japan (Tokyo, etc.), Indians. |
| 370 | 99 | 3,240 | 350 | 10,000 | 169 | 7,338 | China, India, New Hebrides, West Indies. |
| 1,388 | 184 | 9,534 | 768 | 20,000 | 90 | 3,200 | |
| 20,142 | 6,049 | 315,237 | 25,569 | 901,648 | 5,875 | 212,271 | |

vice to present a thank-offering for the Lord's work, with the accompaniment of a brief prayer for a blessing upon the gifts.

—Here is a case of Christian comity which for sheer novelty is well nigh startling. Rev. C. R. Baker, rector of the Church of the Messiah, in Brooklyn, lately said to his congregation that somewhat recently a man and his wife, members of that church, had gone to North Carolina to live. They found themselves in the midst of a community of 250 persons who were absolutely without church privileges of any kind. They learned that the people were Baptists by preference, and that they had a small building which could be used for services. The man wrote to the rector and asked for his advice, whether he should try to organize an Episcopal church or to resuscitate the Baptist and get it in running order. Dr. Baker at once advised him to reorganize and set going the Baptist church by all means, and a collection was taken up to buy hymn books.

—Dr. Jacob Chamberlain says: "I have compared the annual average expense of running three New York City churches with the annual average expense of carrying on the Arcot Mission since it was established 40 years ago, and it is less than that of these churches. And note what has been accomplished. There are now 8 mission stations; 100 village congregations; 24 organized churches with 4,910 members and 1,861 catechumens. There are 120 schools with 2,992 pupils, of whom 2,200 are not Christians; also 16 girls' schools with 1,343 pupils; 4 Anglovernacular schools, where 1,000 young men are taught; 6 training schools with 322 boarding pupils. And yet the average yearly cost of all this work is less than it costs to support 1 New York City church."

—Says the *Wine and Spirit Gazette*, which ought to know: "There is everywhere a growing prejudice against

the liquor trade." Good; so mote it be.

—"The Devil's Foreign Missions" was the startling but suggestive title of a paper concerning the liquor trade in West Africa, read at a recent meeting of Student Volunteers. But then, not only are liquor dealers missionaries of Satan, but slave stealers as well, and all godless sailors, traders and travelers from Christian lands.

—Mr. John R. Mott has reached this conclusion concerning a branch of missionary work: "We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics, and political economy, in their right relation to Christ."

—A recent number of *Harper's Weekly* calls attention to the \$101,000 raised at a meeting in Old Orchard last summer, and to the collection of \$112,000 at the meeting in Carnegie Hall, New York, and says that in the sixteen years in which Mr. Simpson has been connected with the Christian Alliance, he has raised about \$700,000

for missionary purposes. The editor then observes as follows: "No doubt most of the people who gave it got their money's worth. The satisfactions of religious enthusiasm are very great. People who don't understand them undervalue them. If a woman keeps a carriage, they can see, or think they can, that she gets a handsome return for her money. But if, instead of a carriage, she keeps a missionary, they think her unthrifty, and believe her to be imposed upon besides. They are stupid, these worldlings. The chances are that the woman with the missionary gets more true and substantial satisfaction out of her investment than the woman who keeps the carriage."

—Certainly, this is strange reading from the Antipodes. *The Methodist*, of Australia, says: "Fiji returns a native membership of 30,704, while the whole of our New South Wales districts can only return 10,549. Fiji has 803 churches and 447 other preaching places, while our own district returns show 416 churches and 481 other preaching places. Fiji has adherents to the number of 97,254, while our own list, including the children, only runs to 83,940. And finally, Fiji raises for the general funds the sum of £4,512, which is nearly double the amount raised in New South Wales (and which includes a legacy account of £324), and which *almost equals the contributions from the combined colonies* of New South Wales, Queensland, South Australia, Western Australia, and Tasmania."

—Railway extension is playing a constantly increasing part in the development of countries hitherto almost unknown. Of such the great Trans-Siberian Railway has hitherto attracted the most notice; but two others are destined to be of great importance. One is to connect British India, through upper Burmah, with the large and fertile province of Yunnan, in western China, and then open up the entire

western part of that empire as has hitherto been impossible. The importance to India and China will be great, both commercially and politically. The other is to be projected from the Mediterranean coast to Timbuctoo, through the oases of the Sahara. As a preliminary, the French government is organizing an expedition to secure control of the larger oases, especially that of Touat. With a completed railroad to the central Sudan, central Africa will be within easy reach of Europe. The western Sudan, too, cannot but feel the effects of such an enterprise.

—This item and the three which follow are based upon Dr. Dorchester's *The Problems of Religious Progress*, and give a cheering outlook for the future of Christianity. In A. D. 1500 there were 100,000,000 Christians in the world; in A. D. 1600 there were 125,000,000; in 1700 there were 155,000,000, and in 1800 there were 200,000,000. In 1830 the number had grown to 228,000,000; in 1840 to 300,000,000; in 1850 to 342,000,000; in 1876 to 374,000,000; and in 1880 to 410,000,000. Thus it will be seen that while Christianity gained 100,000,000 in the first fifteen centuries of its history, and another 100,000,000 in the next three, the entire result of the progress of 1800 years had been more than doubled before the end of the eighth decade of this century. And it is safe to say that the two closing decades will add at least 50,000,000 to the number of Christians in the world, bringing up the grand total to 460,000,000 (including Greek and Roman Catholics).

—Or, consider the increase of population in the countries under Christian governments. In 1500 the population of such countries amounted to an aggregate of 100,000,000; in 1700 it was 155,000,000; in 1830 it was 387,788,000; and in 1876 it was 685,459,411. The proportion of this increase which has been made in countries under Protestant governments is remarkable. In

1500 the population under such as were Roman Catholic governments was 80,000,000, and under Greek Church sway about 20,000,000. In 1700 the population of countries under Roman Catholic rule was 90,000,000; under that of Greek Church 33,000,000, and under Protestant dominion, 32,000,000. In 1830 the figures stood thus: Roman Catholic governments, 134,164,000; Greek Church, 60,000,000; Protestant, 193,624,000. In 1876 the population of countries under Roman Catholic governments was 180,787,905; under Greek Church, 96,101,894; under Protestant, 408,569,612.

—Looking at the area of the earth, we notice similar progress. The latest computations fix this at 52,062,470 square miles, of which Christian nations have under their control, 32,419,915; and the pagan and Mohammedan, 19,624,555; or, the earth is three-fifths Christian, and two-fifths pagan and Mohammedan. Dividing the Christian nations, we find under Protestant governments, 14,337,187 square miles; under Roman Catholic, 9,304,605, and under Greek Church, 8,778,123. The acquisition of territory by Great Britain is a momentous fact, which has a direct bearing upon the subject of the progress of Christianity, and is without a parallel in history. She bears rule over one-fourth of the surface of the globe, and one-fourth of its population. Her possessions abroad are 60 times larger than the parent state. She owns 3,500,000 square miles in America; 1,000,000 each in Africa and Asia, and 2,500,000 in Australasia. And even these figures take no account of the British possessions in South America, or of the immense area in southern and central and northern Africa, which approaches to 3,000,000 square miles.

WOMAN'S WORK.

—In her annual address of the twenty-third convention of the National Woman's Christian Temperance Union, recently held in St. Louis, Miss Frances

E. Willard gave these facts and figures relating to the *status* of her sex in this land. Twenty five States have given the educational ballot to women; 1 (Kansas) has conferred upon them the municipal ballot, and 3 (Wyoming, Colorado and Utah) have made them full citizens. Forty-three per cent. of the 400,000 teachers in this country are women. Out of 451 colleges and universities in this country only 41 are closed to women; the rest are co-educational. Besides these there are 143 schools of the higher educational standard, with 30,000 students. One-fourth of the fellowships of the University of Chicago are held by women.

—The October *Student Volunteer* gives a capital program for a missionary meeting with "*The Better Half of Our Missionary Force*" as the topic, Ps. lxxviii: 11, 12, revised version, as a motto text, or if preferred, woman's ministry in the Gospels, especially prominent in Luke, may be taken as the Biblical basis. "Let one person briefly prepare the way by calling attention to the fact that woman is *numerically the strongest factor* in the mission field to-day. World statistics do not show this, as scores of missionary societies do not count in the wives of missionaries. Place on a board in tabular form the statistics of 1894-95. The United States: male missionaries, 1,469; female missionaries, 2,043. Canada: males, 119; females 116. Great Britain: males, 2,991; females, 2,238. Germany: males, 550; females, 399. Total for these and all other societies, wives being omitted in many cases, males, 6,275; females, 5,219. In supporting and praying for missionaries, therefore, we are praying and contributing mainly for the work of missionary women." Then follows an address giving reasons why woman's work is important, and another presenting the phases of her work, such as: (1) literary work; (2) her medical work; (3) educational work; (4) evangelistic work; (5) the missionary wife and mother.

UNITED STATES.

—We reprint the following from the *Golden Rule*: "The Minnesota Prison Association is a noble philanthropy which we hope will be taken up and copied throughout the nation. It is one thing to place criminals in even the best of our modern reformatories and train them to a life of useful industry and to a liking for it, but it is quite another thing, after these criminals are discharged, to obtain work for them at all, let alone to place them in situations where their past will not be constantly thrown up at them, and the scorn and distrust of their fellow men drive them back into their old sins. It is to meet this difficulty that the Prison Association has been formed. It will have branches in all the counties of the State, and its agents will seek out good places for deserving prisoners after their discharge, and endeavor in all proper ways to maintain their newly aroused manhood."

—If the intermittent Indian fighting and the brief contest with the Barbary corsairs be disregarded, the United States have had only four years and a quarter of international war in the one hundred and seven years since the adoption of the Constitution. Within the same period the United States have been a party to 47 arbitrations, being more than half of all that have taken place in the modern world. . . . Some of them were of great magnitude, the four made under the treaty of Washington being the most important that have ever taken place. Such is the language of President Eliot, in the October *Atlantic Monthly*.

—In his masterly historical production, *Public Schools During the Colonial and Revolutionary Periods in the United States* (Report of the Commissioner of Education, 1893-4), well does Rev. A. D. Mayo exclaim: "Most amazing of all the wonders of American history is the spectacle of new Virginia striking hands with the Northern Christian people and the national gov-

ernment in the training of the Negro and the Indian for American citizenship in the Hampton Normal and Agricultural Institute, *in full view of the beach smote by the prow of the first Dutch slave ship in 1620.*"

—Again says Mr. Mayo: "Out of the new South, burdened with the final social problem of humanity—the demonstration that all races of men can dwell together in a republic, in freedom, order, mutual appreciation, and mutual helpfulness—is to come the final decisive proof that the Christian religion is the one power, and the Divine Man the one leader, whereby the awful distinctions and repulsions in our humanity, before which paganism, secularism, science, and culture stand aghast, may be reconciled in the Kingdom of God on earth."

—The *New York Evening Post* suggests that some of the journals that give criminal intelligence so conspicuous a place in their columns, make a canvass of their readers in respect to their preferences in regard to crime. It guarantees that "the publication of the answers which would be received . . . would prove most attractive reading," and that they would "help to sell the paper" containing them, and so accomplish the chief purpose of the "new journalism." It proposes, as very suitable for sending out, the following questions:

"(1.) Do you prefer crime to any other variety of news?"

"(2.) What is your favorite brand of crime?"

"(3.) How do you like best to have your crime written up?"

"(4.) Do pictures of the criminals add to your enjoyment of it?"

"(5.) Would you like a paper filled entirely with crime?"

"(6.) Would you like your crime on a separate sheet, or mixed with the other news of the day?"

—In the Greater New York, with its population of 3,200,000, only twenty per cent. of its inhabitants are American by

birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population. The number of those born in foreign countries is forty-two per cent. of the whole. There are 700,000 persons of German parentage in Greater New York, and nearly as many of Irish; 100,000 of Russian, and as many of Italian, and 300,000 of other foreign parentage. There are more Germans than in any city in Germany except Berlin; more Irish by twice than in any city of Ireland. Large portions of the population cannot speak or read the English language; vast numbers of them never saw the Constitution of the United States or of the State of New York, and have little or no knowledge of their history or form of government.

—The summary of the New York City Mission Society's work during the past summer is given as follows: Number of services, 4,440; aggregate attendance, 294,228; number of persons receiving communion, 7,937; baptisms, adults, 106; children, 478; number of persons confirmed, 233; marriages, 35; burials, 202; visits made by missionaries, 56,972; papers distributed, 69,252; books distributed, 21,676; scholars, 30,691; number of children cared for in the day nursery, 14,097; number of children in the kindergarten, 20,198; industrial school, aggregate attendance, teachers, 595; scholars, 11,307; number of women and children sheltered in St. Barnabas's House, 1,407; number of lodgings furnished in St. Barnabas's House, 33,413; number of meals furnished at St. Barnabas's House, including those sent to the day nursery at God's Providence Mission from the House, 117,787. This mission is under Protestant Episcopal care.—*Observer*.

—Speaking of the vigilant watch care of the Mormons in teaching their peculiar doctrines to the young, a teacher says: "It seems to me the Mormons are doing more than ever to teach the children their doctrines. Frequently on

Tuesday I would have very poor lessons, and the excuse was, 'I had to go to religion class last night and I did not have time to study.' These religion classes have been formed in every ward and all through the surrounding country, and it is probably the same all through the State. Yet, after spending so much time in their so-called religion classes, they know simply nothing about God's word. During the year, I found that there was scarcely one of the pupils who came to our school for the first time last fall, who knew one of the Commandments."

—Members of the Christian Alliance have purchased the property of the Rev. Ross Taylor, and 14 acres, at Nyack, N. Y., for a mission home. It is understood that the purchasers will spend \$50,000 in improvements the first year. The plan comprehends the enlarging of a stone building on the property, so that it will have 100 rooms, for the purposes of the home; the erection of another large building for educational purposes, in connection with the work of the Alliance, and buildings for an orphanage and an auditorium.

—By invitation of the president and students, Booker T. Washington, the colored principal of the Tuskegee Institute in Alabama, delivered an address recently before the faculty and students of Trinity College in North Carolina. Altho Trinity College is an old southern white college, and this is the first time he was ever invited to address a southern white college, Mr. Washington says that he and the half-dozen colored citizens who accompanied him were treated with the greatest courtesy, and his address was received with marked enthusiasm. As he left the college grounds the students assembled on the campus and gave him their college yell in a most hearty manner.

—The Church of God (Winebrennerian) has sent out its first missionary. Miss Clara Landes of Iowa sailed from Boston in November for India. She will be located temporarily at Midna-

pore, but the plan is to start a new station in the near future.

—Rev. Jee Gam lately sent the following note and postscript, which explain themselves: "On behalf of the Congregational Association of Christian Chinese of California, I enclose a check for \$50.00 to the credit of the Jubilee Fund, as an expression of gratitude for the noble work that is being done by the American Missionary Association for them and their countrymen.

"P. S.—I inclose also a mite (a post-office order for \$5.00) as a personal offering in appreciation of the same service."

—From 50,000 to 100,000 Armenian children by the massacres of the last two years have been left either half or wholly orphans, and it seems to be a part of the Turkish scheme to rear them up in the faith of Islam. To save them from this fate and help them in their destitution, a noble plan is on foot to care for them in asylums. The *Congregationalist* affirms that: "Ten dollars will provide home, clothing and food for one orphan for five months, or until the trying winter is over. Five dollars will house and clothe one orphan for a year. Three dollars will house one orphan for a year. One dollar will house, clothe and feed one orphan for two weeks."

ASIA.

India.—Just as the buffalo has been exterminated from our great western plains, so lions are disappearing from India before the rifle of the hunter and the ax and plow of the farmer. In Kathiawar, whose forests have furnished one of the last retreats of the retiring king of beasts, an attempt is being made to save the animals from complete extinction by prohibiting lion hunting during a period of six years. It is said, however, that the gradual clearing away of the forests will in itself result in the extermination of the lions.

—The Viceroy of India cabled to London, that over most of Oude, a large

part of the Northwest Provinces, the Punjab, eight districts of the central provinces and two districts of Upper Burmah, which was not irrigated this autumn, the crops are in a seriously damaged condition. In addition the prospects of the crops in parts of Bombay cause anxiety. Rain is now improbable and a famine is inevitable, unless sufficient rain falls in Oude, the Northwest Provinces and the Punjab. There is also considerable distress in other affected areas, which are about the same as in 1877.

—Then, after professing Christianity, converts are subjected to such ill-treatment as goes far to deter others from joining her ranks. Ill-treatment assumes various forms. Sometimes our people are turned out of employment, sometimes they are kept from getting water at a public well, sometimes troublesome lawsuits are brought against them and they are involved in debt, sometimes they are compelled to do more than their share of work for government officers, and that without pay, sometimes they are unjustly put upon the official lists of rogues and are consequently exposed to arrest and much suffering, sometimes they are falsely accused of crime and thrown into prison, sometimes they are cruelly beaten, sometimes they are deprived of their property by force or fraud, and treated with the greatest indignity, sometimes they are kept from prosecuting their own trade, sometimes a private wrong is done them, and instead of obtaining redress, they are punished as tho this wrong had been done by themselves to the perpetrators.

—*Rev. Robert Stewart.*

—By the last report of Lodiana Presbyterian mission it appears that 566 were received to the church last year. There are 19 ordained native men, 15 licentiates, 23 Bible women, 20 churches and chapel buildings where services are held, 10 hospitals and dispensaries in which over 90,000 patients were treated.

—A remarkable man, named David, has arisen in Southern India. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel, and especially a colored preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit first should, of all, come over our native churches, in order that thousands of witnesses should arise for their Savior, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. "Is there nothing unsound in the movement?" I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound till all has gone happily to sleep again, and the guardians of soundness often first of all.—*Evangelisches Missions Magazin*.

—We learn that the Rev. A. Manwaring baptized at Nasik Aug. 2, a somewhat notable convert, viz. Professor Pandit Gopal Chundra Sastra. He is the son of Rao Bahadoor Gowree Sankar, a wealthy landlord and influential merchant. The pandit is an Oriental scholar, and was at one time a magistrate of the second class. He has traveled widely in India, and has visited Burmah, Ceylon, Aden, and even Tibet as a preacher and teacher of Hinduism. He attributes his conversion to the Bible only. He says, "It is the Book through which God speaks to man; by constantly reading both the Testaments I have been able to understand the True Religion and the Only Mediator."—*Church Missionary Intelligencer*.

—Some of the statistics in connection with Bareilly Theological Seminary are very encouraging. Dr. Scott writes: "A circle drawn about the seminary as a center, with a radius of

200 miles, will enclose nearly 46,000,000 of souls. Our students can easily reach this great mass of humanity. We have sent out from the seminary 301 preachers, 196 women, and 61 trained teachers, who also act as evangelists and pastors." An American woman has offered Dr. Scott a donation of \$1,000 in aid of dormitories for the seminary on condition that another friend or friends will duplicate the sum.

—Next to the venerable Dr. Elias Riggs, of Constantinople, the senior missionary of the American Board on the field is Dr. S. P. Fairbank of the Marathi mission in India. Mr. and Mrs. Fairbank sailed the same year for India that Dr. C. C. Baldwin did for China, and have recently celebrated the 50th anniversary of their arrival at Bombay.

China.—That this Empire is to profit by the knowledge picked up by Li Hung Chang in his recent round-the-world trip, is made evident by his appointment to the office of president of the Tsungli Yamen, or chief minister of foreign affairs, a position usually reserved for imperial princes. This will require Li to remove his residence from Tientsin to Peking.

—In writing of the evangelistic efforts in connection with the Tung-Cho hospital and dispensary, Dr. J. H. Ingram says he has often thought that the want of clocks in China will certainly be one of the means by which God will save many souls. One of the most satisfactory results of the past year has been the opportunity for work among the women who come to the dispensary. They frequently arrive very early, as they have no means of telling the time at home, and they are usually so anxious for treatment that they err on the safe side and appear an hour or two before dispensing time. One of the Bible women talks with the early comers while they are waiting for the doors to open, and seed is sown in the waiting-room from day to day which sometimes bears visible fruit.

The opening for medical work among Chinese women is evidenced by the increasingly large numbers flocking to the hospital and dispensary. Of the 10,000 treatments given the past year over one-third have been to women.

—In describing the superstition of China before the English Baptist Union at the recent annual session of that body, Rev. Timothy Richard, of Shanghai, said that only five years ago he saw a procession headed by Li Hung Chang going to the river to propitiate the god of the river, through neglect of whom, it was believed, the river was overflowed. He saw the god next day—it was a snake fifteen inches long.

—The Chinese physician, Dr. George Mark, who was in attendance upon Li Hung Chang in his journey around the world, is a member of the Second Presbyterian Church in Canton. Dr. Henry baptized him and recommended him to the government school in Hong Kong, where he was found when Viceroy Li instituted a search for young Chinese who were qualified to take a medical course in English at the Tientsin school, which Li established. Young Mark was chosen and did himself great credit, and has been under the patronage of the Viceroy ever since. He has the confidence of the Canton Christians. His wife, also a member of the Second Church, is daughter of a Bible woman now dead. —*Church at Home and Abroad.*

—There is much more than a touch of romance about these quotations from the diary of Miss Marguerite Wong, a Methodist Christian Chinese young woman, who crossed the Pacific in the same steamer with the greatest of Chinamen:

Sept. 16.—Li is very sensible, and just dresses and acts like any ordinary Chinese gentleman. I rather like him. He don't put on any airs, as I thought he would.

Sept. 17.—This morning the Viceroy sent word that he wished to see me at ten o'clock. I asked Miss Hartford to go up

with me. When we came before him I knelt down real low, but the dear man, he rose from his seat, came and assisted me up, and "bless you." He wanted to shake hands with me, and we did. We sat down while he asked me all about the family from father down to my youngest sister. He said he wished to appoint me to represent our dear China in the World's Congress of Representative Women in London in 1898! He gave three big books—histories of the World's Congresses.

Sept. 27.—This afternoon Li sent his secretary to me to get father's full name and address, and say he is going to write father just as soon as he reaches Tientsin. He commanded me to learn Mandarin thoroughly, and keep on my English also, because he desires me to go to Peking and see him just before going to London in 1898, and when we come back we must carry the report to him at Peking, and there he will present us to the Empress of our China also. By and by, when we are through in this world, we will go to see our heavenly Father, who is the "King of kings and the Lord of lords," hand in hand together, and report our work before His throne.

Korea.—The Rev. Eugene Bell, of Seoul, expresses the opinion in *The Christian Observer* (Southern Presbyterian), that no other mission field in the world, after the first decade, could give the church at home so encouraging a report as Korea. The church membership was increased last year by about sixty-one per cent. At the decennial meeting last fall 42 congregations were reporting as worshipping regularly every Sunday, 6 churches as ministered to by native pastors, and 445 persons as enrolled in Sunday-schools. Several houses of worship have been erected entirely with native funds, and native Christians have contributed liberally to the erection of others, the contributions for this and other purposes having averaged last year more than one dollar per mem-

ber. The Presbyterian church in Seoul, erected last winter, exclusively with native funds, has been found too small to accommodate the crowds.

—Mrs. Underwood of Seoul has recently written as follows: "Work is very promising here all the time. Last week was the king's birthday, and some Koreans said they thought we might have a prayer-meeting on that day. Mr. Underwood seized the opportunity and the only three days remained for preparation, he got out a tract for the occasion, had 10,000 copies printed, also a hymn, "God save the King," to the tune of America, and obtained the use of the largest government building in Seoul, and advertised the meeting to pray for the king. He taught the school-boys to sing the hymn, engaged speakers, had the hall draped with bunting, conducted a service at our church in the morning, had an audience with the king after dinner, and then went to the celebration, where fully 2,000 people were assembled, the largest meeting ever held in Korea. Methodist and Presbyterian missionaries and converts were there, several members of the cabinet and highest officials were on the platform, and one of them addressed the audience. The singing was grand, and hundreds of voices joined reverently in the Lord's Prayer. It was thrilling to us who have watched the work from the first. The tracts were asked for before they were ready to distribute them, and there was great strife in the crowd to get them.

AFRICA.

—An illustration of the rapidity with which the interior of Africa is opening to the world is the recent transmission of a telegram from Blantyre in the Shiré district, Central Africa, to a missionary secretary in Edinburgh in about three hours.

—In one year Germany has added 1,000,000 square miles, mainly of African land, to its possessions. This is

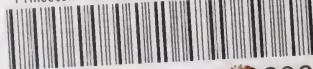
nearly five times the area of the original "Fatherland." If German acquisition continues at this rate for three years its African domain will be in excess of that of Britain, provided always that Britain does not continue its work of annexation. In the 12 years from 1884 to 1896, France has acquired rather more than Britain, her accessions being 2,726,000 square miles; which is to say that her foreign possessions are rather more than five times as great in 1896 as they were in 1884. Then it is to be remembered that Italy has got a foothold in Abyssinia, that the Kongo Free State, covering an area of 900,000 square miles, virtually is a protectorate of the European powers, and that Egypt, tho nominally ruled by a native Viceroy, is really a British dependency. Except the Sudan, now in process of subjugation, nominally to Egypt, but really to Great Britain, there is no considerable area of Africa that now is not under control of Portugal, Italy, Germany, France, or Great Britain.—*Inter Ocean*.

—Bishop Tucker writes thus of a service in Uganda: "My heart was very full as I spoke to these dear men of their work, and as I pleaded with the congregation either as Christians to be faithful to their God and Savior, or as unbelievers to 'come to Christ.' Very nearly 500 communicants gathered around the table of the Lord, a congregation in themselves. What wonders of grace! A congregation of some 3,000 or 4,000 souls, 466 communicants, 3 native priests, and 5 native deacons ordained, and later in the day 22 lay readers set apart for their special work, was it any wonder that one almost broke down from time to time, or that one's heart was filled to overflowing with thankfulness and praise to God?"

—Rev. J. Roscoe, now in England, speaks of 500 churches in Uganda and 600 teachers at work, of whom 400 are volunteers, and of 56,000 readers under more or less regular instruction.

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